The Relief Society Magazine

Volume XXIII MAY, 1936 No. 5

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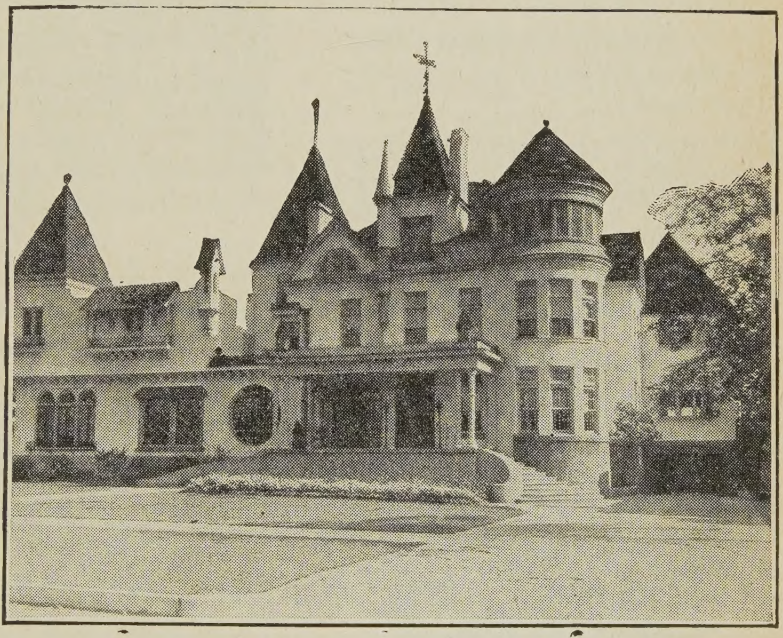

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THE RELIEF SOCIETY MAGAZINE

Organ of the Relief Society of the Church of
Jesus Christ of Latter-day Saints

VOL. XXIII MAY, 1936 No. 5

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MOTHERS' DAY SONG OF THANKSGIVING

By Bertha A. Kleinman

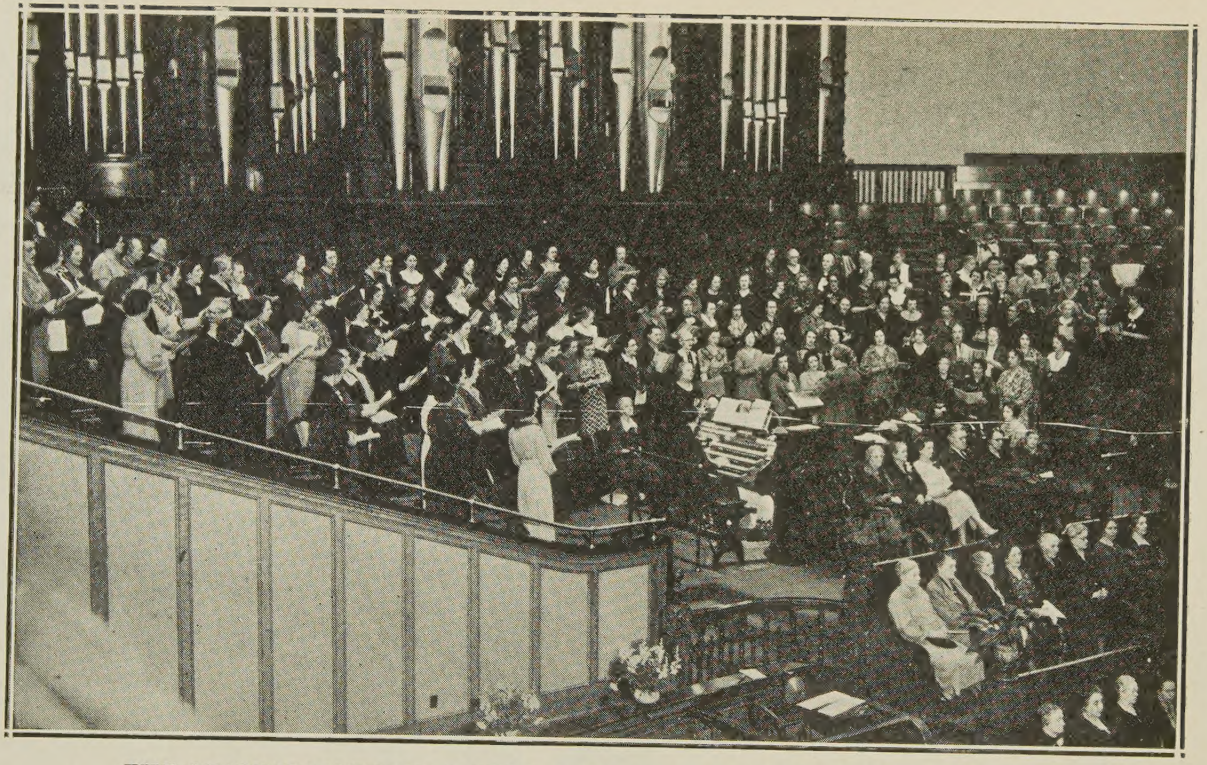
Inscribed to the Singing Mothers of Relief Society

Lord, in Thy tenderness, Lord in Thy love,
List Thou my Song of Thanksgiving today,
Gloria, Gloria rings from above,
With all the world singing the Song of the May.
Father most gracious, Father of all,
Lo! I have heard Thee and answer Thy call,
And kneel at Thy threshold, enraptured to be,
Thy hand-maiden, Lord, and creator with thee.

Refrain—

Sing, let me sing in thanksgiving today,
Sing on with nature in songs of the May,
Sing on in chorus, ye mothers of men,
Hosannah and Gloria, Praise and Amen!

Lord, in Thy tenderness, Lord in Thy love,
Mighty the trust Thou has given to me,
When out from the light of Thy Presence above,
The souls of the children come winging from Thee.
Father, most gracious, Father of all,
Here at thy threshold, I answer Thy call,
And sing as I pray to be worthy to be
Thy hand-maiden, Lord, and creator with Thee.



THE SINGING MOTHERS IN THE SALT LAKE TABERNACLE—APRIL 3, 1936

The
Relief Society Magazine

VOL. XXIII MAY, 1936 No. 5

The Present Duty of the Relief Society

(Address Delivered at Relief Society Conference,
Friday, April 3, 1936)

By President J. Reuben Clark, Jr.

MY Brothers and Sisters: It is indeed an honor to meet with you and to be asked to address you—you, the Relief Society, the first of the auxiliary organizations organized in the Church. I have enjoyed the services thus far, and I pray that during the time I may speak to you I shall be led by the spirit of the Lord to say to you such things as may be helpful to you and to me.

I wish first to pay my tribute again to the Singing Mothers. I never hear them without enjoying them, and being grateful for them. I think the name itself—"Singing Mothers"—is a guerdon for the work which they are doing. It seems to me that of all of the high and lofty callings which the Lord has given to His children, none stand in the place or upon the heights where dwells Motherhood.

As I philosophize to myself the meaning of Motherhood, what Mother does, first in building the tabernacle for the spirit, then rearing the tabernacle of the spirit after birth, when I think of the responsibility, the duty, and then the glory of Motherhood, I not only am lost in admiration for Mothers, but I thank God that to me has come something of the picture of what Motherhood means. The Mothers who sing, and who sing the Songs of Zion with prayerful hearts and in a spirit of worship, are not only themselves blessed, but they will bless their families, and through these blessings the Church itself is helped to grow and increase and fulfil the destiny which the Lord has marked out for His people.

LAST evening I scanned the history of the organization of the Relief Society as given in the History of the Church. This Society is, I believe, the one auxiliary organization that was organized by the Prophet himself, and the records in the history of the Church indicate that the Prophet not only had great pride, but great interest also in the work which the sisters were to do. In these times of stress and strain, which so far as the Relief Society is concerned may become greater as the months wear on, almost infinitely greater, it seems to me that we might well refer to what the Prophet said regarding the organization of this great group, as it has now come to be, of women. He says in his record of March 24, 1842:

"I attended by request, the Female Relief Society, whose object is the relief of the poor, the destitute, the widow and the orphan, and for the exercise of all benevolent purposes. . . ." Continuing, and commenting upon those present at the meeting, he says: "There was a very numerous attendance at the organization of the society, and also at subsequent meetings, of some of our most intelligent, humane, philanthropic and respectable ladies; and we are well assured from a knowledge of those pure principles of benevolence that flow spontaneously from their humane and philanthropic bosoms, that with the resources they will have at command, they will fly to the relief of the stranger; they will pour in oil and wine to the wounded heart of the distressed; they will dry up the tears of the orphan and make the widow's heart to rejoice."

The History of the Church records that the Prophet again visited the ladies in their organization under date of March 30, 1842. Sister Eliza R. Snow recorded the minutes of the meeting, and among the statements she records as having been made by the Prophet is the following:

"This charitable Society is according to your natures, it is natural for females to have feelings of charity. You are now placed in a situation where you can act according to these sympathies which God has planted in your bosoms."

I REPEAT that so far as one can humanly see, having in mind the withdrawal, as it seems now clear there will be, of that support which has come to people from Government sources, that the task to be placed upon the Church organizations in the near future will be greatly increased. Not a small part of your activities in the more recent past have been what I shall call "cultural." You have more or less taken on the attributes that are attached in the world to cultural clubs. The Lord has blessed you in your work. But it seems to me that now, and for the few on-coming months at least, you may be moving into a new world, a world that will call for the exercise of qualities and activities in a degree of intensity which you have not had for many years. Yours is a great duty and a great responsibility, and the Lord will expect you to fulfil it. It is my faith, as it is my prayer, that you will be able to meet the new tasks which will confront you, that you will bear the burden which will be placed upon you, and that the Lord will bring to you in your work those qualities which it is necessary you should have. If you are to do this work in accordance with His will there must come into your hearts love unbounded; there must flow through your souls charity, charity for the weaknesses of others, and as you will have observed, the weaknesses of others appear at no time so clearly and with so much force as in times of trouble and distress; it is in such times that lack of courage appears. It is then that defects of character are manifest; it is then that all of the unloveliness of human kind is likely to come to the fore. It will be the duty and obligation of the Relief Society in these coming months to bear all this with patience and with humility, not only bear, but forebear every duty. Every day should be approached with prayer in your hearts and a determination to see not the bad but the good, for there is no one born of woman who is so depraved that there is not in him or her something of good. It is the duty of the Relief Society and of every member thereof, diligently to look for, and earnestly to seek for that good.

I WANT to refer to that old parable that is frequently referred to of the Good Samaritan, because there are certain things in it that I think fit our situation. It is recorded, as you know, in the tenth chapter of St. Luke:

"And behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life?

"He said unto him, What is written in the law? how readest thou?

"And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself.

"And he said unto him, Thou hast answered right: this do, and thou shalt live.

"But he, willing to justify himself, said unto Jesus, And who is my neighbor?

"And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead.

"And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side.

"And likewise a Levite, when he was at the place, came and looked on him and passed by on the other side.

"But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him.

"And went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him.

"And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee.

"Which now of these three, thinkest thou, was neighbor unto him that fell among the thieves?

"And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise."

THERE are two or three things I wish to get out of this parable this morning. In the first place the question was, "Master, what shall I do to inherit eternal life?" and the answer came in the parable of the Good Samaritan. There is the problem, there is the work, and there is the reward. In the next place there is a statement that they whose business it would seem it should have been to care for the poor and for the needy—first the Priest and then the Levite—seeing the man wounded and half dead, passed by on the other side, giving no succor and no relief. This could not be without condemnation to those whose business and whose duty it was. The Relief Society must see to it that they do not fall under the condemnation that came to the Priest and the Levite, that they perceiving someone in dire distress, shall not pass by on the other side. The Samaritan came to the rescue. And remember that those of Samaria, in the time of Jesus, were regarded as the poorest and most despicable of all of the neighbors of the Jews. There was between the Jew and the Samaritan a hatred as intense as ever existed between two peoples, and Jesus took as an illustration of those who might and who could render service, one of those who to the Jews was a stench and monstrosity; it was the Samaritan, the Priest and the Levite having gone by, who rendered the service.

WE have been, my brothers and sisters, in times past, in the eyes of the world not so far removed from the position of the old Samaritan. We have labored under criticism, disdain, contempt, and the Lord has chosen us, and chosen you, the Relief Society of the Church of Jesus Christ of Latter-day Saints, to set an example to the world in these hours of stress as to what should be done to care for the poor and the needy, the sick and the afflicted, those in distress. This is your prime duty, all others, as I see it, fade into the distant background at the present time; and your duty

must be, as was the duty of the Samaritan of old. You must not only bind up the wounds as they exist, but you must see to it that those who are in sorrow and dire straits shall be taken care of until they shall be fully recovered. And if you will do this you will literally, my brothers and sisters, literally become an ensign to the world, and this Church has never had such glory come to it as will be its glory if you shall fully perform your duties in these respects.

MAY the Lord give unto you His power and His spirit. May He clothe you with humility, and dress you in charity and love. May He be with you always in this great work which you have, perhaps there is none greater at the present moment, is my prayer in the name of Jesus. Amen.

The Mother of Nancy

By Vesta P. Crawford

MARGARET DALE, matron of the Children's Aid Society, had forgotten everything but the May morning. She stood at the south window looking out on the sloping lawn to a shining spot where pink and yellow tulips bordered the flagstone walk. The tulips were fresh and new budded, fluted, and dusted with dew.

The woman caught her breath suddenly. "Chalice cups," she whispered, "perhaps the Holy Grail was like a tulip cup."

As she turned back toward the desk, her thin white hand held back the ruffled curtain and sunlight flooded into the room. It was a long room with ivory colored woodwork and a glowing waxed floor. A pleasant room, thought Margaret Dale. And it was her planning and her skillful manipulation of the Aid budget that had made it so.

Her consultation desk stood in front of the east windows and there was a tapestry covered chair beside it. Margaret Dale sat there in the sunshine but her eyes were not on the papers before her.

"Well, what's on the docket?" A brisk voice came from the hallway. Margaret turned slowly. She looked at Eva Stratton, a tall woman in her late twenties. Her eyes were black and a little too shining. But her hair was lovely, coal black except for one lock of gray on the right side. She wore a black crepe dress with white linen collar and cuffs. Black is too efficient looking and too sombre, thought Margaret.

"Who is our first client this morning?" the quick voice repeated. Eva Stratton stood poised, ready for the day's first "case."

"A Mrs. Wilton wants to adopt a six-year-old girl." Margaret's eyes encountered bravely the hard black ones.

"Oh. One of those particular kind, this Mrs. Wilton. I suppose a *five-year-old* wouldn't do."

"Mrs. Wilton's voice sounded throaty over the telephone, but nice." Margaret walked slowly to the window again. The tulips still flaunted springtime, poised springtime. "You know, Eva, picking out a child is such a difficult situation."

"Difficult? The child is already here. I don't see anything difficult in that."

Margaret turned slowly and the sunlight flamed on her orchid wool dress and fell in lighted arcs on the

lace collar. "Eva," she said, "we must remember the great responsibility of "matching." The mother and child must be suited to each other. It's a heart situation—linking of hearts."

Eva opened the top drawer of the file case and took out a long folder. "Well, in your thirty years of Children's Aid you've had so many cases that this one more won't make much difference."

The older woman thought of that long procession of children who had for a time been hers and all the women who had come wanting them. "You know, Eva, every time a woman comes I wonder *why* she wants a child. Her particular reason."

"How do you find that out?"

"Sometimes I don't find out."

"Well, just so she wants a child. Goodness knows, we have plenty of them."

THE doorbell rang and Miss Stratton opened the door. She held out her hand to a slender woman in a navy blue suit. Something over forty. One of the teary kind, thought Eva. But neat and she had good taste. Money, too. Her wide-brimmed blue hat was circled around the crown with a band of twisted white satin and there were white buttons on the suit.

"Mrs. Wilton?" Eva asked. The woman nodded.

"I am Miss Stratton. The matron will handle your case."

"Take this chair by the window," Margaret Dale invited. "Did you see the tulips as you came in?"

"Oh, yes. Tulips are lovelier than ever this year and earlier, too."

Margaret glanced at her papers. "I understand, Mrs. Wilton, that you want to adopt a six-year-old girl."

"I'd like to take a little girl to see if we could love each other."

So she understood, thought Margaret. She knew about heart linking. Margaret's violet eyes softened and she began to think of the little girls who at that moment were at their lessons, not knowing, of course, what was being planned for them.

"You may take one of the girls you like and try her out. But don't expect too much at first. Love, you know, has to grow."

"I know. But then how it grows! And not anything can be like it. Not anything."

The telephone rang in an inner office and Miss Stratton answered it. Presently she came back. "I beg your pardon, Miss Dale. Someone wants you."

Margaret seemed to have forgotten such things as telephones and cases. She stood up slowly. "Perhaps, Miss Stratton, you would like to talk with Mrs. Wilton a minute or two. I'll be right back."

Eva Stratton sat very straight in the chair and followed along down the typed page with her pencil. "Where was she to? Oh, yes. Now Mrs. Wilton, just what type of child would you like?"

"One who stands with her lips parted and a shining face when she hears music."

Miss Stratton frowned. "I mean what physical type, complexion, and so forth."

"I am not particular about that. Only if you have one with pale gold curls."

"Well, so many want curls. Most any of them could take a permanent." A woman like that deserved something snappy by way of retort, thought Eva.

But Mrs. Wilton had not noticed. "And little long fingers," she was saying, "so that she could play a

violin." A light flamed in the blue eyes, her eager lips parted.

"We have two rather robust children," Miss Stratton said. "Good solid nerves. There's one slender child, not so strong, nervous and makes poor group adjustments."

Just then Margaret closed the door of the inner office and came back to her desk. "Miss Stratton, will you please bring Jane in." Eva walked quickly down the hall and the matron turned again to Mrs. Wilton.

The woman's slender fingers lay on the desk. "Miss Dale," she said, "I want to ask you something that I think you'll understand. What kind of thoughts do these children have?"

A far-away look came into Margaret's face. "We never get close enough to these children to even guess their thoughts. Only a mother can do that."

"I know."

Miss Stratton came back with a chubby child. "This is Jane," she said. The child's unlighted black eyes looked solemnly at Mrs. Wilton.

"Have you a dolly?" asked the woman.

"Two. I don't break my dolls."

"She never breaks anything," said Miss Stratton, "and she knows how to set the table already."

Margaret noticed that finally the woman's eyes shifted to the window. The black-eyed child was taken away and another brought in.

"This is Phyllis." Obediently, Mrs. Wilton looked at the child. She was a small girl with blue eyes and brown hair. She stood on one foot and turned the ends of her collar around her fingers.

Mrs. Wilton looked out of the window again, then she turned to Phyllis and said, "Some little girls think that tulips are the cups of springtime and the sun pours warmth into them. What flowers do you like, my dear, nasturtiums?"

"I like all flowers. But the best are violets. They're so little and afraid."

When Miss Stratton had taken Phyllis out, Mrs. Wilton said slowly, "She has nice thoughts, that little girl. But she hasn't any freckles. I would like a little girl with freckles on her nose."

Margaret said, "That little girl needs loving. She has been with us a long time."

Eva came again. The child with her was tall and thin. Suddenly Mrs. Wilton raised her eyes and looked intently at the little girl. Clear blue eyes looked straight into clear blue eyes. The child pushed back her pale gold hair with a little long hand. The woman stood up and moved eagerly toward the little girl. She stroked her hair and turned her face upwards. Then her fingers touched the freckled nose.

"What is your name?"

"Nancy."

The woman trembled and her hand caught the desk. "Oh," she said, "your name is Nancy."

"I like it," said the child, "don't you?"

"Yes, I do. It's my favorite name. Only I * * * " Mrs. Wilton turned away quickly. With trembling hands she picked up her bag and gloves. "I'm sorry, Miss Dale. I have to go. I'll telephone later. I didn't know it would be like this."

SHE was gone. They heard a motor turn. Margaret Dale stood again at the window. She looked at the tulips and thought once more of chalice cups and cups for sunshine. The freshness of spring welled up against the window. The shadowed patterns of leaves moved back and

forth across the pane. Color, warmth, new life, May.

Miss Stratton had taken Nancy out of the room. Now she gathered up the papers on the desk and put them back into the file case. "Well, I guess that's the last we'll see of Mrs. Wilton," she commented. "A good thing, too. Not the kind to handle children. But she's gone for good."

"No," said Margaret Dale. "She will come back when the healing is over."

"What healing?"

But Margaret was thinking of many things. She was thinking about the linking of hearts and about mothers and little girls.

Eva Stratton was about to say something about hens that had never had any chicks of their own. Then Margaret turned from the window and her eyes were wet with tears. Eva said, "Don't take it so hard. These women who have never had any children of their own are particular about what they want. Never having had any of their own."

But Margaret did not hear. She sat down uncertainly in the tapestry chair and fingered a blue opalescent vase on the desk. Then she looked at the door Mrs. Wilton had closed so quietly.

"I wonder when *her own little girl* died," she said.

TIRED MOTHER

By Elsie E. Barrett

A tired Mother
So shaky and worn
With wrinkled fingers
From tasks she has borne.
Tired shoulders
Forlornly they sag,
And tired footsteps
That wearily lag.
Those tired eyelids
Have hidden the tears
When heart of sorrow
Was burdened with fears.
Her tired body
So loyal and true,
Has suffered aching
No one ever knew.
Undaunted spirit
On God still depends
With prayers so faithful
Till Life's journey ends.

MAKE EVERY DAY "CHILD HEALTH DAY"

To Preserve Children—Take:
One large grassy field
Half a dozen children
Two or three small dogs
A pinch of brook and pebbles

Mix children and dogs well together, and put them in the field
Stirring constantly—Pour brook over pebbles—Sprinkle field
With flowers—Spread over all a deep blue sky and bake in the sun
When brown—Remove and set to cool in a bath tub.

Mothers of Men

A Pageant For Mother's Day

By Mary P. Curtis

CHARACTERS

READER
EVE
REBECCA
SARIAH
MARY
PILGRIM MOTHER
LUCY MACK
NANCY HANKS
PIONEER MOTHER
MOTHER OF TODAY

STAGE SETTING

Any background could be used. Draped curtains would be most effective. A large book, closed, five feet six inches high is in center of stage. Cover may be as elaborate as desired, pages of brown wrapping paper. As the reader turns the pages the characters step out and stand just in front of book as she speaks, forming semi-circle on each side of book.

MUSIC

While Eve and Rebecca speak the "Largo" is played very softly on the organ. While Sariah speaks "Guide Us O Thou Great Jehovah" is played. While Mary speaks "Silent Night" is played, changing back to "The Largo" for the Pilgrim. While Lucy Mack speaks "Praise to the Man Who Communed with Jehovah" is played, with "Largo" again for Nancy Hanks. "Come, Come Ye Saints" is played while the Pioneer Mother speaks and while the Mother of Today speaks "The Old Refrain" is played. After the Epilogue, while the characters are still standing "Mother O' Mine" by Rudyard Kipling is sung by a soloist.

COSTUMES

EVE is dressed in a white robe with trailing vines of green ivy leaves to resemble fig leaves and she has leaves in her hair.

REBECCA is dark and wears a costume of ancient times with bracelets on her arms and chains about her neck. She wears a scarf on her head in turban style and has a pitcher or jar on her shoulder.

SARIAH wears a costume of ancient style but it is brown and she wears a band around her forehead.

MARY wears a pale blue robe with blue veil on her hair and carries a lily.

PILGRIM MOTHER wears black dress with white cap and white kerchief crossed over her breast.

LUCY MACK wears a small white bonnet and a large white apron that ties around her waist. She should look old.

NANCY HANKS should be slender and with a kind and spiritual face. Her hair is smoothed back with a coil at back. She wears a full skirt, faded and old looking.

PIONEER MOTHER wears a large full skirt and a basque with a sunbonnet.

MOTHER OF TODAY wears costume of today.

READER wears costume of today.

READER: The influence of woman cannot be overestimated. Never did a great man live but some woman, either mother, wife or sister was an effective instrument in shaping the events of his life.

I have here a book containing the sketches of some of the women whose power has been great in moulding the destiny of men and nations. As I turn the pages they will speak for themselves.

I am Eve, the mother of all mankind. I dwelt with Adam in the Garden

of Eden and walked and talked with God. Of all the wondrous fruit that grew in the garden, God said we might partake freely except the fruit of the one tree that grew in the middle of the garden. Of this fruit we were forbidden to eat. I have received much criticism throughout the ages because I did partake of this forbidden fruit of the tree of knowledge of good and evil. But I transgressed this commandment of the Father knowingly in order to fulfill a higher law. God's first great commandment to us was to multiply and replenish the earth. Had we not fallen we would not have had children and we would have remained in the garden in innocence and ignorance forever. True, we were driven from our beautiful home because of our transgression, but we were now given the opportunity to subdue the earth and have dominion over it and reap the fruits of our labors. We had lived in innocence, keeping a garden that was already perfect. Now we experienced joy because we felt sorrow, we could appreciate the sweet because we had tasted the bitter, we knew comfort because we suffered pain, we enjoyed rest because we performd labor.

Life was hard for us because we had many things to learn, but when I looked into the face of my first little boy, I knew I was glad of things as they were. I could see though, as my children grew older, that there would be trouble between them. Cain had a harsh, envious disposition and he always held hard feelings toward his brother Abel. And when one day in a fit of jealous anger, he slew Abel, I thought my punishment was almost more than I could bear. However, I was later comforted by the birth of other children who were a joy to me and beloved by God. And when my days and years were many and I was ready to go down into my grave, my heart was comforted, for I knew that the ways of God were just. I knew that in the meridian of time a Savior would come into the world to redeem mankind from our fall.

Reader turns page and Rebecca is there.

I am Rebecca, the mother of Israel. I spent my girlhood in Haran in the land of Mesopotamia, with my mother and my brother Laban, who was also my guardian, because of my father's death when I was a child.

One evening after I had become a young woman when I, with many other damsels had gone down to the wells at the gates of the city to draw water, as was our custom, a stranger who had traveled from afar came and asked a drink from us. The other damsels refused haughtily, but a strange feeling seemed to possess me and I chided them for their selfishness and gave drink to the stranger and drew water that his camels might be refreshed also. Then he asked me whose daughter I was and he was much rejoiced when I told him to what house I belonged. He then said that the Lord had chosen me to be the wife of his master's son, Isaac, and had given a sign unto him. Then he gave me beautiful jewels and he told me of his master Abraham, who was my father's kinsman, who had left this land long ago.

In my country many were worshipers of idols, even my brother, Laban had idols. But I, like my father who was dead, worshiped the true God I had heard much talk of Abraham, of his worship and his prosperity and of the blessings that had been promised him. A great joy filled my being and an intense desire to be a partaker of these blessings also. So I led the stranger to my mother's house where there was plenty of room for him and both straw

and provender for his camels. My mother and brother welcomed him warmly and he told them of Abraham and Sarah and of his mission in our land. It was left for me to decide whether or not I should go with the stranger; with a great joy in my heart I departed with him the next day.

When I saw Isaac I loved him for he was stalwart and handsome, and he loved me.

After several years twin boys were born to us and we named the elder Esau and the younger Jacob. Isaac loved Esau and I loved Jacob. Esau grew up to be a cunning hunter but rough and harsh, and Jacob became a shepherd, quiet and gentle.

The word of the Lord came to me that two peoples should spring from my sons. One people should be stronger than the other and the older should serve the younger. I was glad in my heart for it was as I wished.

Esau took for himself wives from among the Canaanite people who, like Hagar, were of the lineage who could not hold the priesthood of God. So Esau threw away his birthright as the promises to Abraham could not be fulfilled through his seed.

At last Isaac became old and grew blind and feeble and he wished to give Esau his rightful blessing. Isaac was only to be an instrument of God in pronouncing the blessing upon Esau and I knew this blessing belonged to Jacob. So I had Jacob go to his father and deceive him, which could be done because of his blindness. Jacob hesitated greatly at doing this but I insisted that he should receive the birthright blessing. It was God's blessing and God could not be deceived. My plan succeeded and Isaac pronounced the first blessing upon the head of Jacob under divine inspiration. I knew the purpose of the Lord had been accomplished.

Then as I became old there was great satisfaction in my heart for I saw that Jacob was the chosen one and I had been an instrument in God's hands in obtaining the blessing for the one to whom it rightly belonged.

Reader turns page and finds Sariah.

I am Sariah, mother of the American remnant of the house of Joseph. My early home was in Jerusalem and we lived there in much comfort and luxury for my husband was blessed with an abundance of worldly goods. It was a great trial to me and to all of my family when we were called by the Lord to leave our beautiful home and all that was dear to us and journey out into the wilderness. But the life of my husband had been threatened many times because he taught righteousness, and the Lord showed him in a vision the destruction of Jerusalem. Although I had great faith in the Lord and trusted my husband implicitly, it was not until my boys returned from Jerusalem the second time with the plates of Laban which they had been sent to obtain, that I really felt reconciled to our journey into the unknown.

We were called to pass through many trials and hardships and many times my heart yearned for our old home again. Often our food ran out and we subsisted for days at a time on berries and fruits which we found along the way. Each day's journey was long and hard and there was continual trial from the complaints and murmurings of some of our people. But it seemed the limit of our endurance was reached when, after wandering in the wilderness for eight long years, we reached the sea and it was made known to us that we must build a boat and cross this vast expanse of water.

My boys, Laman and Lemuel, were a continual source of worry to their father and me, for they were always wanting to turn back and they forever blamed their father and their brother, Nephi, for everything that went wrong or did not please them. Their hearts were not all bad but sometimes it semeed as though the evil one had a very strong hold upon them.

After being upon the water many days, during which time it seemed that all the powers of darkness were doing their utmost to destroy us and when we had almost despaired of ever setting our feet upon land again, we came to a most beautiful and inviting shore. We lifted up our voices in joy and thanksgiving that we had been led away from the land of iniquity to this beautiful place. We very soon discovered that it truly was a land of promise, for we found there everything that our hearts could desire. The weather was warm and pleasant and we found many curious fruits which were desirable for food. We found many beasts that would be useful to us. The soil was very fertile so that when we sowed our crops we reaped abundant harvests. We explored the wilderness and discovered rich ores in the rocks, and of the gold Nephi was commanded to make plates upon which he kept a record of our people.

For a time it seemed that all our difficulties and troubles were over and we felt that the Lord had indeed blessed us. But before long dissensions broke out again. Laman and Lemuel and their followers were again rebellious and the feeling between the two groups became so bitter that they decided to separate and each follow their own way. This proved to be a better arrangement, but there was always enmity between the two. And the followers of Laman and Lemuel did not serve the Lord nor keep His commandments.

Although my heart ached for my wayward children, I knew that the work of the Lord would go on. I knew that there must be a divine purpose in this divinely guided pilgrimage, and I was proud to be the mother of the great and mighty people that my family was destined to become.

Reader turns page and discovers Mary.

I am Mary, the mother of Jesus, the Redeemer of the world. Through me all motherhood is honored, and by my part in the eternal plan, reverence has come to all womankind. My joys have been greater and my sorrows deeper than those of any other mother upon earth. I have known the brightest sunshine and the darkest shadows, the highest pride and the humblest resignation. My Baby was born in a manger and died upon a cross, yet the years between these two events were so filled with sacred teachings and sublime example that they light the way for all the ages. His words were the simplest, yet the wisest that were ever spoken. His parables are still told to little children and to learned men. Scholars and scientists wonder at His miracles. And yet, from his earliest childhood, through the tragedy of his death, his tenderest thoughts and most considerate actions were for me. He was the Savior of the world, and He was a glorious Son of a worshipful mother.

Reader turns page and finds the Pilgrim Mother.

I am the Pilgrim Mother. I came with my husband across the track-

less ocean to make a home in a new and strange world, where we could teach our children as we saw fit. Many are the hardships I passed through and many the trials I endured, that they might have this heritage of liberty. We lived in constant fear of attack by the Indians, the winters were bitter cold with starvation staring us in the face. We saw our loved ones sicken and die without proper help and care. But the lessons of hard work, privation and endurance developed rugged men and women, for my children builded well. They laid the foundation of a nation which has preserved to posterity the freedom and opportunities for which we left our native land.

Reader turns page and finds Lucy Mack Smith.

I am Lucy Mack, mother of the Prophet Joseph Smith. When my third little baby was born, two days before Christmas of a very cold winter, little did I dream that he would prove to be one of the greatest men ever to live upon the earth. Never did I think that his name would be known for good and evil all over the world. We gave him his father's name, for it was a good name that had never been tarnished by an evil deed. And he grew to be like his father, large and vigorous and possessed of much strength. He early learned the sterling qualities of truth, honesty and virtue. For a time after our marriage we were well off but reverses came to us and my children all had to learn to work hard, in the field or wherever else they could, for it was necessary for them to help earn the daily living. I think the Lord had a hand in our misfortunes, because it taught us to be humble. Hard work strengthened our bodies and sacrifices strengthened our souls. Joseph grew to be a thoughtful boy, and when he was fourteen years old at the time of the great religious revivals, he was large for his age and very serious minded. He had taken to reading his Bible a great deal and it seemed that religion had a very strong hold on him. He was uneasy in his mind however and even after the older members of our family had joined the churches they thought were right, he was still unconvinced. Then came his glorious vision. From the first I knew that my boy spoke the truth. He was never given to wild imaginings and I had never known him to tell a falsehood. It seemed from then on that if possible I loved him more than ever. He was never thoughtless of my comfort like the other children were at times and I can never remember his speaking unkindly to me. And many times when the others had gone off for their own pleasures he lingered behind to do some little chore for me or some helpful thing about the house. So my whole being thrilled when I knew he was chosen of the Lord to do a mighty work, and when his great mission began there was never a doubt in my heart that everything he said was true and everything he did was right. But never again was I entirely happy. I was always conscious of the shadow of impending tragedy. No matter how tall and strong he grew to be and no matter how glorious the work in which he was engaged, he was still my little boy and I loved him very tenderly. Gradually I began to fear he would be called on to lay down his life for the work as so many good men had done before him, and I continually prayed that it would be made as easy for him as possible. And when the end came, I knew that his work had been done gloriously and well and I knew the Lord had answered my prayer, for though he was scorned by men he was loved and honored by God.

Reader turns page and finds Nancy Hanks.

I am Nancy Hanks, mother of Abraham Lincoln. My lot in life was hard, my horizon was narrow and my opportunities restricted. My life was one of toil and poverty for I worked both in the house and out of doors, and surely no one would have predicted that my name would come to be known and reverenced from ocean to ocean.

After we were married, I taught my husband to read and write for his opportunities had been fewer than mine. And later I taught my children. I believe the things I taught them were of more value to them than the instruction they received in the poor schools they were able to attend now and then. Abraham especially, never tired of studying, and after I had taught him to read, boy though he was, I tried with all my might to instill into him the love of good books. And in this I think I was entirely successful.

While still a very young boy he acquired that kindness of heart and gentleness of manner that always mark one of God's true noblemen, qualities which stayed with him till the end of his life.

Although our home was of the humblest and we were all acquainted with the hardest work, there was much love among us. And love always has a good and lasting influence upon the life of a child. It develops sweetness and thoughtfulness for others and the joy of service.

I was not permitted to stay with my little boy very long, only nine short years. But in that time much valuable seed was planted that bore glorious fruit during his later life. High honors came to him and he was numbered with the greatest men of the earth. But always he remembered me and many were the tributes that in later life he paid to my memory. Nearly half a century after I had gone away he said with tears in his eyes, "All that I am and all that I hope to be, I owe to my angel mother."

My life on earth was comparatively short but through the love which he inspired in the hearts of his people, my name shall never die.

Reader turns page and finds Pioneer Mother.

I am the Pioneer Mother. I left the outskirts of civilization behind and with my husband, pushed out across the prairies to find a new home. For days and days we traveled across the broad plains, with only the wide sweep of earth and sky before us. Much of the way I traveled in a covered wagon behind a team of plodding oxen. I held my babies close by me to keep them safe while my husband walked beside the slow oxen in order to prod them along. And again I walked and pushed a hand cart which contained all we could bring with us.

Many times we sang as we walked along and many times our hearts were breaking at the memory of what we had left behind and the dread of what the future might hold. Sometimes the evenings were gay with music and dancing and sometimes our bodies were so exhausted from our long day's march that we scarcely had strength to prepare our evening meal. But through all our toil and trials our hearts beat high with hope, for our sacrifices were made for the privilege of worshiping God and transmitting to our children a life free from persecution and violence. And the joy that was ours when our journey was through fully compensated us for all the tribulations we endured. We looked out upon the valley that was to be our home

and though it was dry and barren, we thanked God that our lives had been spared.

But then our work began in earnest. We had houses to build and fields and gardens to plow and the precious seeds which we had carried so carefully with us all the long way, must be planted, and the hundreds of things incident to beginning life in a new country, must be done. At first we barely had enough to eat. We learned to prepare thistles and roots and wild plants for food as well as to gather the wild fruits and berries with which the hills and canyons abounded. Many were the things we learned to do without and the things we needed most we made for ourselves.

But we knew the Lord had blessed us and would continue to bless us and we thanked Him that we had been privileged to leave the old scenes of violence and bloodshed and come to a new country to build up a new Zion. The fine young men and women who are the youth of Zion today are payment a thousand fold for the hardships we endured during those early years.

Reader turns page and finds the Mother of Today.

I am the Mother of Today. My motherhood has not yet become history. It is for me to nurture the men and women of tomorrow. I instill into the hearts of my children the love of humanity and the will to serve, the desire to aid in bringing peace to all nations and brotherhood among men. Their aspirations and accomplishments will be inspired by the songs I sing to them, the stories I tell them, and the games I teach them to play around my feet: also, by the thoughts and ideals I create in their minds as they become older. My sons and daughters will overcome time and eliminate space to serve their ends. They will harness the elements, the sun and the oceans, and make them their servants. They will make great scientific discoveries that will aid the course of civilization, and make life easier and fuller. They will make great strides in the study of medicine and surgery so that life may be prolonged and disease and suffering largely overcome. New plans will be made so that social conditions will be perfected. There will be no poor. Housing conditions will be improved and everyone will have a comfortable home. The world will be made a safer place to live in, with almost no accidents, and the work of the world will be done for the satisfaction and joy of accomplishment and the benefit of humanity. And through my inspiration and teachings, men's hearts will become purer and more spiritual, thus making the earth a better place for the children of men.

READER: And so the years roll by and time slips into eternity. Each age produces its great men, all bearing the mark and influence of the mothers who reared them, each playing his part and passing on. But of all the gifts and blessings that a woman bestows upon her children the greatest of all is Mother Love.

Motherhood Prays

By Ann Jarvis

(The heart of motherhood is universally the same)

A Sonnet Trio

Prayer of a Pioneer Mother

This day I rise in thanks to Thee, kind Lord,
  Our Guide and our Protector in sore trials:
Through territory almost unexplored,
  In safety Thou hast led us endless miles
To found a home within these mountain vales.
  By faith, dear Father, Thou hast led me on
Past that dim valley where, alone, Man fails,
  Making us one with Thee through this, our son.

O God in Heaven, my joy knows no bounds,
  My heart sings with these streams, these waterfalls,
Soaring beyond the high range which surrounds
  The peaceful beauty of Thy temple halls.
May love of Thee and Home, this ecstasy,
Bless all our children's lives—not die with me.

Prayer of a Mother, Bereaved

Forgive these welled-up tears within, dear Father,
  These fevered tears which will not be controlled;
These cries of anguish which I dare not utter,
  Lest they who hear refuse to be consoled.
O God, I must be brave for those I love—
  I must live on though I were better dead,
To cheer and comfort him who, pain-racked, strove
  To bear his share of sorrow by this bed.

Thy Gift of wee arms twining round our hearts
  Unites us all throughout Eternity.
  Secure with Thee in Immortality
He lives; This hope-fulfilling thought of thoughts—
  Our child who was with me is now with Thee—
  Transcends the bond of human sympathy.

Youth's Prayer to Life

Humbly I kneel before Thee, my Creator,
With quickened childish faith, with sense of awe,
For I perceive that Thou art even greater
Than I had known. Besides the Light and Law
Which I have worshipped since my days began,
Thou art that powerful force called Life and Love,
The same God who commanded that first man
And woman to be fruitful from above.

Life, lend me courage that I may obey,
Give me the fortitude Eve must have had.
God, let me rise with each new dawning day
Nearer to Thee. This boon will make me glad—
Even if I should taste of lingering death,
Still would I give another soul Life's breath.

YOU ARE HIS WHOM YOU LIST TO OBEY

By David R. Lyon

In the struggle and turmoil of life,
When the tempter would lead you astray,
Bear in mind in the midst of the strife
You are his whom you list to obey.

Do you know in whose service you work?
Do you know from whom you get pay?
If you labor with might, or you shirk,
You are his whom you list to obey.

If you labor for Christ and His church,
And walk in the straight narrow way,
You will ne'er be left in the lurch—
You are his whom you list to obey.

If you labor for things of the earth,
Ever striving for things that decay,
Neglecting the things of real worth,
You are his whom you list to obey.

On the Trails of the Old Kaibab

By Elsie C. Carroll

I

FOR miles the bus had scudded along the oiled road stretching like an endless black snake through the Arizona desert. Then it began to climb up the Colorado Plateau. As the heat of the desert was left behind, Helen Latimer began to feel the lure and mystery of this new country. It was pushing into the background of her consciousness that spectre of disillusionment and domestic tragedy which had so recently come into her life, and it was bringing back forgotten stories of the West her father had told her long ago.

She leaned forward and touched the bus-driver's arm.

"Is this the Kaibab Forest?"

"Not yet, Miss. We're going up La Fever Ridge now. The Kaibab is on top, near the rim of the Grand Canyon. This your first trip?"

"Yes. But I've heard so much about the country—the Buckskin Mountains, Jacob's Lake, V. T. Park, House Rock Valley, Kaibab trails, that it seems I should know it. It means more to me than to the ordinary tourist."

"Yes?" The young driver turned to look at her. "You're from Chicago, aren't you? Some of your friends been out?"

"Ye-e-s-." She offered nothing more, recalling a determination of her childhood to come West incognito when she was grown and search out puzzling things about her father's life—and death. Aunt Nettie had pretty well squelched those romantic plans, and had convinced her of the foolishness of her vague belief that she might be the owner of the lands and cattle. Still the lure of the old desires had remained, and when she had faced the wreck of her matrimonial venture and the need to find a new perspective on life, those forgotten dreams had beckoned her.

Now she was actually coming into her father's world—the only world, she had long known, that had ever really meant anything to him, even during the years he had abandoned it after that cattle-selling trip to Chicago which had culminated in his romantic meeting with her mother and their impetuous marriage.

The details of this part of his story she had heard frequently from Aunt Nettie.

She also had thrilling memories of visits from her father, after her mother's death, happy hours when sitting on his knee, she had listened to songs and stories about campfires, dogs, coyotes, and great stretches of blue sky which she would see when she was old enough to go with him.

There had always been a glamour for her in the mere thought of the West. She often tried to picture the life she would have led in this land, had her father lived. She recalled that day nearly twelve years ago, which brought the brief message of his tragic death. He had been riding along a trail of the Grand Canyon when his horse had slipped and they had both crashed to instant death.

She had begged Aunt Nettie to bring her out to see if they could not recover the body and take it back to rest beside her mother's. Now

she realized that the canyon he had loved was a more fitting resting place.

It was all just as her father had pictured: endless stretches of blue sky, oceans of pines and quaking aspens, and over all a brooding presence which seemed to enfold her with a vague sweet mystery.

The bus turned into the clearing at Jacob's Lake and the passengers hurried to the lodge near the filling station for sandwiches and drinks. As they were about to get into the bus again, the driver spoke to Helen.

"You see that point over there? It's just this side of V. T. Park. We are in the Kaibab Forest now."

She thrilled as they passed through the cool shade of the tall timber, catching frequent glimpses of deer, bounding among the trees. No wonder her father had returned like a homing pigeon to this land which had produced him.

ENGINE trouble delayed the party so they did not reach V. T. Park until after dark, though they were scheduled to be there at five o'clock and to reach Bright Angel Point for dinner at six.

As they rolled down into Pleasant Valley, the lights from the V. T. Hotel, gleamed in the distance and Helen became excited. Perhaps at this very place she might meet someone who had known her father.

"The schedule calls for a short stop here," said the driver, "but it's too late now to see anything. Maybe you'd rather go on to Bright Angel after I get some gas. You can stop here on our way back."

"How far is it to Bright Angel Point?" the fat man on the rear seat wanted to know. "I'm starved."

"It's only eighteen miles."

"Isn't it here they have such interesting programs?" one of the lady pedagogues behind Helen asked.

"They have swell programs at all the stopping places," the driver replied. "You can't beat the show they put on at Bright Angel. Most of the hash-slingers and garage fellows are professional entertainers."

"But it isn't professional entertainment we're interested in," objected one of the school teachers. "We can get that at home. Some one told us that at this V. T. place they have genuine cowboys who sing and tell stories and that there's a quaint old mountain scout who knows wonderful Indian legends.

"Uncle Billy Crossly," the driver laughed. "He's—what you call it—quaint enough. And what he doesn't know about the Indians and the early cattle kings he lets his imagination fill in. He used to pal around with Uncle Jim Owens and other interesting characters of the old days."

Jim Owens. Helen was sure she had heard that name from her father.

"I should like to stop here too," she said quickly.

"If you'd all like to, we could stop for the V. T. program and then drive on out to the lodge."

There was general assent and the driver pulled over near the hotel.

"What's your program tonight, Wood?" he called to a man who opened the door. "Uncle Billy on?"

The name Crossly had been tantalizing Helen, and now she remembered: That was the name signed to the letter about her father's death.

"Yes, and we have some special numbers from the Kaibab Buckaroos who are going to play for the dance. Then there's a talk from a university prof. on the botany of the Buckskin, and a stunt or two. Afterwards of course, the usual hoedown."

The tourists began to climb out.

"The Buckaroos are just tuning up." Russell added as the company

came into the lobby. He nodded toward a door at their left.

Helen looked into the immense log room from which came the sound of voices mingled with the strumming of banjos and guitars. Most of the bus party crowded around the lunch counter, but she was fascinated by this entertainment hall.

A log fire burned in a great open fireplace. The walls were hung with bright navajo rugs, deer heads and cougar skins. Over the mantel was a painting of the Grand Canyon; in one corner was a cabinet filled with Indian relics.

Groups of people laughed and chatted. On a platform five young men in leather chaps, bright flannel shirts and silk neckerchiefs, sat on tree stumps, singing cowboy ballads to banjo accompaniment.

A group of tourists near the fireplace was absorbed in a wiry little man with white hair and mustache, brown leathery skin, and darting black eyes. Helen's breath quickened. Even before Wood Russell spoke, she knew this man was Uncle Billy Crossly, a comrade of her father's.

"Would you like to go in and meet some of these people?" the genial young proprietor asked. "The rest of your party will come when they have finished eating."

"Is that animated old man there by the fire your Uncle Billy Crossly?"

"Good guess," laughed Russell. "Uncle Billy's getting a great rep. You tourists are spoiling him though. He almost feels that it was him instead of God that made the Buckskin Mountains and the Grand Canyon."

He led her to the group by the fire.

"Uncle Billy, here's a young lady who's heard of you from afar and has come miles to meet you. Uncle Billy Crossly, the famous mountain scout, Miss—excuse me I didn't get your name."

"Mrs. Latimer." Helen extended her hand.

The old man got to his feet and peered at her. Helen thought his expression changed. Did she remind him of her father? Her red hair and her mouth were like his, but the likeness must be stronger than she had thought, if this old man who didn't know she was Sam Huntsman's daughter noticed it.

"Uncle Billy," Russell continued, "is a man of two generations. He knows all that's going on now, and he knows more about Indians and cowpunchers of the past than any man in the West."

"You don't want to pay no attention to what Wood says," the old fellow chuckled. "I ain't half as notorious as he makes out. But I do enjoy spinnin' yarns about this great old country. Won't you join our circle, Miss?"

He introduced her to the others in the group and drew a chair for her.

THE Buckaroos suddenly began singing about "Rattlesnake Joe and his Strawberry Roan," and all eyes were turned in their direction.

"Did I understand Wood to say you was *Mrs.* Latimer?" Uncle Billy asked Helen when the song ended.

"Yes. Mrs. George Latimer." She wasn't yet ready to make known that she was also a Huntsman.

"You look young to be a missus, and I thought—well for a minute you reminded me of someone I used to know."

"That's interesting. I've never in my life been mistaken for another person." She was trembling with excitement.

"Oh, I didn't really take you for somebody else. You just made me

think of someone. Your red hair and something about your eyes and chin.'

Then he *had* known her father.

"You've been here on the mountain a long time, haven't you?" She must keep him talking.

"A long time as you young folks reckon it. I used to ride the trails of old Kaibab with my father fifty years ago—long before anybody had discovered that the Grand Canyon was anything but a big crack in the earth. And I used to spend weeks at a time with Uncle Jim Owens, and more'n once when I was a kid, I helped him tree his cougars. When I was older, he got to depending on me quite a lot. I had some mighty interesting experiences at his camp. I recollect one that happened about forty years ago when me and a youngster a little younger'n me—by the way it was the chap you made me think of—was stayin' with Uncle Jim for a few days. This other kid, Sam Huntsman, had just come out from Texas."

Helen leaned forward breathlessly, but the story was cut short by Wood Russell's announcement, "Uncle Billy Crossly will now tell one of his famous Indian legends."

EXCUSING himself the old scout walked to the platform. His short legs were stiff with age and bowed from long years in the saddle; yet he walked with as much of a swagger as did the young buckaroos who were coming down into the hall.

"Wood here said I'd tell a Indian story," he began. "But instid I'm goin' to tell a cougar story that has jist come to my mind. You've all heard of Uncle Jim Owens who used to live out here in Wooley's Canyon with his blooded dogs and do the unbelievinest things that ever happened out of books. Well, I used to stay with Uncle Jim and help him. One time, another feller and me was at his camp when something happened that proves that all that's been wrote and told about the old trapper ain't stretched none. The day I'm thinkin' about, this pal, Sam Huntsman and me went out with Uncle Jim to look for cougar tracks near some of his snares. We found two sets of tracks, and Sam and me begged Uncle Jim to let us foller one of 'em. He warned us not to go far, and told us what to do in case we met up with a cougar."

Helen followed eagerly. Uncle Billy made his narrative dramatic, heroizing the old trapper who came to the rescue of the amateurs just in time to save them from death.

As the old scout came down from the stage, he was intercepted by a group of tourists at the other end of the room from Helen. She was disappointed, but soon became interested in other people about her.

THERE were besides the tourists, little groups of young people—cowboys, waitresses, road workers, forest rangers. Her own bus party were sitting near the door which led to the lobby. Presently one of them, a Miss Fitzgerald from Utica with whom Helen had become friendly during the trip, crossed to her.

"Isn't this interesting?" she gushed. "I've never seen such a quaint, unusual gathering before in my life. The bus driver was just telling us that people come here from all over the mountain for these entertainments. Such unique characters! See that handsome young giant over there in the beaded buckskin vest. He's a young cattle owner, Heyden, the best bronco-buster on the whole plateau. And that little blonde by the fat women the other side of him is crazy about him. She's the

daughter of another rich cattle owner, Mr. Hawley, whose wife comes out here every summer to keep him from flirting with pretty young tourists."

"Well, you *have* been getting the news," laughed Helen.

"And see there's a lady Walter Winchell, the long-faced woman with her hand up to her mouth sitting by one of our school moms. She's been giving us the lowdown on everybody. Look at that exotic woman in the striped riding habit. She's an expert horsewoman and has a place of her own out a little farther on the mountain which, according to Mrs. Grundy, is all too popular with the men. She keeps blooded dogs and polo horses and goes all over the mountain taking movie pictures of different things going on. I don't blame the men for being interested in her, do you? She's charming. But according to the gossip lady, she should be barred from the mountain."

"How interesting." Helen was still watching Uncle Billy.

"Why I've heard enough human interest stories already to make a book," Miss Fitzgerald continued, "I wish I could stay right here all summer. Romantic, isn't it?"

A thought flashed suddenly to Helen. Why not stay? She'd come with only two definite ideas in mind: to get away while she was adjusting to her break with George, and to see the country her father had loved. She'd do it; stay right here, learn all she could about her father, and until she was absolutely sure about her feelings toward George.

THE program ended and the buckaroos went back to the platform. A waitress took her seat at the piano; a bell-boy appeared with a saxaphone. As their music filled the room, couples on all parts of the floor started to dance.

The bus driver came to Helen and Miss Fitzgerald.

"Are you ready to go on to the Lodge now?"

Before they could answer, Wood Russell and the tall young cattle owner Miss Fitzgerald had pointed out, stood before Helen.

"Mrs. Latimer, may I present Mr. Steve Heyden and recommend him as a dancing partner?"

"I believe we are just leaving." She looked at the bus driver.

"Oh, go on and dance with Steve. Old man Vandyke can snooze out there in the dining room five minutes longer."

"I had almost decided not to go on to the Lodge tonight anyway," she said. Her eyes wandered toward Uncle Billy again. "I'm not going back with the bus this trip, and I might as well stay here in the park awhile before going on to the canyon,—if Mr. Russell has room for me."

"Sure thing," assured Russell. "There are chances every day to get out to Bright Angel."

"Are you cancelling your return ticket, then?" the driver asked.

"Yes. When I left home my plans were somewhat uncertain; but now I have decided to stay here awhile."

"You lucky thing," sighed Miss Fitzgerald. "How I envy you!"

"Go on and dance," Russell told her. "I'll see about your luggage."

(To be Continued)

Elizabeth Snow Ivins

(Address delivered at Mrs. Ivins' funeral, March 25, 1936)

By Amy Brown Lyman

I FEEL greatly honored in being asked to say a few words on this occasion:

First, because I regard Elizabeth Snow Ivins as one of the finest and highest types of women our Church and State has produced;

And secondly, because she was one of my dearest friends. She has come to me in my hours of sorrow and discouragement, and because of her fine intelligence and understanding heart has comforted me as few could do. Her love and friendship are among the sweetest gifts of my life.

Someone has said: "It takes a great soul to be a true friend,—a large, steadfast, and loving spirit. There was no wavering in the friendship of this noble woman. She was dependable, loyal, tender and true; and once a friend a friend always. No one could come between her and a friend. No one could influence her against a friend. She was never changeable. Fortunate were those who tasted of this rare friendship.

Daughter of that great pioneer leader and missionary, Erastus Snow, whose duties kept him from home much of the time, Elizabeth Snow as a young woman was a tower of strength to her busy, hardworking pioneer mother. Their hospitable home in St. George, which was full of children and which was a center of culture and refinement, was a gathering place for the people of the community and was an open house to travelers and friends. Many of the leading men and women of the State were entertained and made welcome there.

Wife of another outstanding pioneer leader and statesman, President Anthony W. Ivins, who was also claimed by the public, it was necessary for Sister Ivins to assume the major responsibility of their home—the care of the family and the training of the children. As the home of a Stake President, this was also an open house and social center. In Old Mexico all of the General Authorities and many of the Auxiliary workers of the Church have been entertained and made comfortable by Sister Ivins.

And whether in St. George, Mexico, or Salt Lake City the Ivins' home has been a fine Christian home, an ideal L. D. S. home. It has been a beautiful, well kept, well organized, wholesome home, filled with books and magazines; a home where all sorts of subjects were discussed from ancient history and religion to modern art and current social problems. And in all of this discussion Sister Ivins took an active part. A visit to the Ivins' home always meant interesting, profitable and stimulating conversation.

Into this family, 9 children were born, 8 of whom survive, 5 girls and 3 boys, all of whom are here today. They are all college bred, super-fine characters and upstanding citizens of the highest order. What a gift to the world!

During her long life it has been no trial for Sister Ivins to make personal sacrifices for her loved ones. It has been no task for her to minister to their daily needs, nurse them in times of illness and help to lighten their burdens. She suffered when they suffered, and rejoiced in their joys. She was an ideal wife and

helpmate, devoted and loyal to her husband and his interests; and their great success in life was due in no small measure to her faith, ability, devotion, and industry. She worked shoulder to shoulder with him, and her practical wisdom and vision were a great asset in the partnership. She was frugal, thrifty, ingenious and resourceful.

So I would say that although Mrs. Ivins in her earlier years was actively interested in promoting civic affairs and active in Church work, especially in the R. S. and Y. W. M. I. A. in both of which organizations she served as President, her greatest contribution to the world was as wife, homemaker and mother.

Sister Ivins was a woman of great poise. She was beautiful, charming and lovable and had a most attractive personality, and with all she was so honest and straight-forward and free from pretense. She was lovely in disposition and even in temperament. Her discriminating husband was always enamored of her. From the early age of 9 to the time of his passing she was his ideal. They were real lovers. It was my privilege to spend 6 weeks in travel with them, and I never saw a more loving, congenial and unselfish couple. It is a real joy today to know that they are now reunited, and for eternity. Even her children could not wish her back.

As I have frequently visited her the last year and have asked what I could do for her, she has always said, "The thing I want most of all you cannot give to me." There is only one thing that could satisfy my yearning heart." I firmly believe that if Anthony W. Ivins were here today, she would be here. After his death she seemed to fade away.

Sister Ivins was a great reader. She had a fine intellect, a characteristic of all the Snows I have ever known, and I went to school with a number of them, all of whom seemed to know everything about everything. She had rare executive ability and would have been succesful in any field of activity.

Sister Ivins was a greatly beloved and valued member of the Friendship Circle, a group of congenial women, which meets monthly for social and cultural purposes, and it will never seem the same without her.

On the base of Utah's Seagull Monument, portrayed in a group of pioneer figures, is the pioneer woman. She stands beside the man (who with drooping head and relaxed muscles) is obviously disheartened. The children are listless and weary; but the woman with head up and muscles tense shows courage and determination and seems to be the inspiration of the group. This woman is typical of Elizabeth Snow Ivins and all of those other western pioneer women who faced life and who arm in arm with their men helped to blaze the trails in the great American desert and to found an empire in the west.

Now as to the future. As to immortality. Some say, prove immortality. Our answer would be prove truth, prove love. Immortality is its own proof, as truth is its own vindication. There is a spirit in man and the inspiration of God giveth it understanding. It is our faith and our knowledge, based upon the great example of the Savior, that we shall be resurrected. And in this hope of immortality is the apex of the glory of the earth life.

Book Binding

By Bertha B. Asper

Art Supervisor of Salt Lake Stake Relief Society

THERE are three major steps in book binding: first, making a press and preparing the magazines; second, sewing; third, making the case, gluing and covering the book.

To make the press take a flat piece of board 7x14 inches and one inch thick. At the sides of the front corners nail securely a one-inch square strip of board 12 inches high. To these strips nail a piece of the same at the top as a cross bar. Bore three small holes ½ inch from the front of the board two inches apart. Hammer three nails in the front one-inch depth, just to the side of the holes. Thread a piece of binders' twine through each hole and tie the end to the nail, then fasten the other end tightly to the cross bar.

Make two smooth slats 9x2 inches. In these slats make five grooves. The holes in the platform and the grooves in the slats must correspond. Now remove the wire staples from the Magazine and slip off just the outside cover. If you take the ad sheets, you destroy the index and sometimes lesson work or valuable articles from the back of the Magazine. It is easier to sew the ads in and keep the index than to paste the sheets in that would otherwise be detached. The General Board have index sheets printed for each volume to which you are welcome. They have many indexes left for the years 1923-30, but most of the indexes for the other years have been called for. Before taking your Magazine apart be sure you can get the index. To use these indexes, carefully separate the ad section and the back sheets of the Magazine and cut them apart. Now paste the back printed sheets on the Magazine again in place. Put just a fine line of paste along the cut edge of the sheet and place in position pressing well to the back.

Arrange the Magazines in order with the index sheet first, then January through December. Holding between the thumb and fingers, jump them on the table, bumping the folded edges, or backbone, then the top ends of the Magazines until edges and back folds are all even. Place one slat on the upper side, the other slat on the under side of the twelve numbers, the grooves in the slats to the folded edges of the Magazines. Be sure not one Magazine slips in. Hold in position with quilting frame clamps while you saw through the Magazines at the five grooves in slats, deep enough to go through the very inner pages.

With the press ready and the Magazines all in order we are now ready to sew. A bodkin or darning needle, and crochet cotton No. 5 waxed is a good thread. The flatter we can make the Magazines, the thinner our finished book will be. Hammer well, or press with hot iron or run several times through the wringer (each Magazine separately). With the index sheet face down on the platform, find the center fold. Insert the needle in the first hole, out the second and over the binders' twine, back into the second hole, out the third, over the binders' twine and out the fourth, over the twine, back in the fourth and out the fifth hole. Now go back with the January number face down. In the fifth hole, out the fourth, over the twine back in

the fourth, out the third and so on till we finish out first hole. Tie thread securely. Draw all threads tight each time. Repeat with the February number as we did the index. When we finish the fifth hole pull the thread tight and then slip the needle between the index and the January number in a button hole stitch. Continue the same, number after number through December. Always pull thread tight after each number and button hole to the Magazine preceding. Stitch several times extra after December number and cut thread. Several volumes could be sewed on the press without changing the twine, but each book must be tied securely and thread cut before starting another volume.

Cut the binders' twine, leaving one inch on each side of volume. A piece of drawing paper, suitable wall or ceiling 9x12 inches folded through the center to fit the Magazine makes the fly leaves or end sheets. Paste the folded edges of the end sheets and put one of these on each side of the book, folded edges together. Comb out the one inch ends of the binders' twine and paste down tight and smooth to the fly leaves. Now if you have a printer in your vicinity, or perhaps your town newspaper will trim the edges even, your finished book will be more even.

To Bind: The glue pot, which should be placed over a pan of hot water. Use flexible glue. The glue should be moderately hot and not too thick. Glue the backbone, getting well in the cracks. When dry, pound with a hammer. Place the book flat on the table and with your left hand on the book draw toward your body, as you pound the backbone. Turn the book over and repeat. Turn several times. This gives the round to the backbone. The top of the backbone is a piece of heading, a strip of cloth to finish the edge. You may substitute something with a strong edge that will not break, or a cross wise strip of cotton cloth glued and folded over on itself with a cord through the center. Hold the book together at the top of the backbone and glue ½ inch down. Stretch a piece of heading across where we have glued high enough to top the folded edges of the book. Be careful to tuck the ends down as these must not be seen. Glue backbone and apply a piece of super cloth the entire length. Cut super cloth wide enough to cover backbone and extend 1½ inches over the end paper on each side, very smooth and tight. Super cloth is crinoline or starched cheese cloth.

Cut two strips of heavy paper (the cover of the Magazine is good) wide enough to cover the rounded back. Glue one of these strips and place over the super cloth, just under the top edge of the heading and trim off just under the edge of the heading at the other end. Now rub well with a clothes pin to shape the backbone.

Now for the case. The fabricoid or whatever material used should be cut at least 10x15 inches. The cardboards should be cut 6x9 inches. Measure across the glued backbone of the book, then allow ¼ inch on each side. The width of this strip makes the back section. Cut another piece of cardboard this width and as long as your book. (Work on a newspaper.) Place this strip on the cover material, centers even. While this strip is in position, place the cardboards on the material close to the strip and true up your margins. Mark along top edges of cardboards with white ink, red lead pencil or something that can be seen through glue. Mark down side of back section using those lines as a guide. Remove one cardboard and center section and glue just this part

of material. Work from center out. Replace cardboard, top edge and back edge matching guide lines. Remove other cardboard and do the same. By doing one side at a time it prevents material curling and is easier to work with. The top edges must be straight. Glue center and place other strip of Magazine cover. Remove newspaper. Miter the corners of the material and turn all edges over on the cardboard, press smoothly. Place the book in the case so that all edges extend evenly. With the book flat, open the top cover back, place a newspaper under just the first fly leaf, glue surface and bring cover over, remove newspaper. With your thumb press firmly in the groove at the back of the boards. Turn book over and repeat. Press well in the grooves with the blunt edge of a case knife or a clothes pin. Dry under pressure.

For a limp cover the method is the same until you get to the boards. Put the strip down the center of the leatherette. Place your book and glue the fly leaves the same as we did for the boards.

The Deseret News have prepared bundles, enough of everything for twelve volumes, for $3.15, postage extra.

PIECED QUILTS

By Della Adams Leitner

These tiny scraps of bright, gay-colored cloth
Combined by skillful, patient hands to make
The intricate designs of lovely quilts—
What artistry they show! What craft they take!

We treasure them and count the time worth while
It takes for their creation. Day by day
The minutes one might waste are gathered here
In satisfying beauty, long to stay.

Fragments of cloth, mosaics that will keep
The memories of treasured friendships rare
By glad exchange. Each piece a tale might tell
Of how it came in this to have a share.

And as I view these quilts I meditate,
How well, I think, they may our lives express.
The bits of time we use for kindly deeds
Will harmonize the whole to loveliness.

Lessons For 1936-37

A GREAT Danish leader said, "An awakened mind will find the way."

The way has been given; it is the Gospel as given to the world by Jesus. The spirit of His teachings is as true today as when He taught in Palestine. The need of the world is for "awakened minds" to understand the Gospel and realize that His way of life is the only practical way. The Theology Lessons, the Teachers' Topics and the Relief Society Project for 1936-37 are based on the life and teachings of Jesus.

Theology Lessons—The Ministry of the Savior

1. Christ's Ministry Foretold by the Prophets.
2. Christianity Before the Christ.
3. A Divine Code to the Ideal Life (The Sermon on the Mount).
4. The Fundamental Qualities of Life (The Beatitudes).
5. The New Religion Versus the Old.
6. Christ the Champion of Woman.
7. The Christ as Organizer of a Church.
8. The Christ and the Gathering of Israel.
9. The Miracles of the Christ.

Reference Books

Bible.
Book of Mormon.
Doctrine and Covenants.
The Pearl of Great Price.
Jesus the Christ—Talmage.
The Way to Perfection—Smith.
The Articles of Faith—Talmage.
The Ethics of Jesus—King.
The Life of Christ—Farrar.
The Teachings of Jesus—Rall.
Moral Teachings of Jesus—Bennion.
The Realism of Jesus—Findlay.
Religion and a Changing World—Silver.

Teachers' Topic—The Parables of the Savior

1. The Lost Sheep.
2. The Sower.
3. The Parable of the Prodigal Son.
4. The Parable of the Talents.
5. The Parable of the Friend at Midnight.
6. The House Built Upon a Rock.
7. The Pharisee and the Publican.
8. The Good Samaritan.
9. The Unmerciful Servant.

Work and Business Lessons

Home Problems

SOME people work better when working in groups. The very fact that others around them are working on things of a similar type seems to stimulate many people."

I. October: Color in the Home.—Handicraft For Every Woman, pages 24-26, pp. 58-59. See Pamphlet Suggestions, page 175.

II. November: Ornamental and

Useful Things for Christmas.—Handicraft For Every Woman, pages 124-127, p. 135.

III. December: Repairing, Remodeling and Replenishing Clothing, Bedding and Household Linens.

IV. January: Convenient Kitchens, Home Lighting.—Handicraft For Every Woman, pages 50-58.

V. February: Repairing, Refinishing and Upholstering Furniture and Making Slip Covers.—Handicraft For Every Woman, pages 33-50.

VI. March: Seeds and Plants.

VII. April: Floors and Floor Coverings.—Handicraft For Every Woman, pages 27-30 and p. 98.

VIII. May: Methods and Equipment For Home Laundering.

XI. June: Knitting and Crocheting.—Handicraft For Every Woman, pages 67-76.

Literary Lessons

IT is said that everybody reads biography today, and that in the best-selling lists biography and fiction run side by side.

Our literary lessons for 1936-7 will take up three most interesting biographies. During October, November and December we will study the life of Alice Freeman Palmer; January, February and March, the life of Abraham Lincoln; April, May and June, the life of Julia Ward Howe.

Special editions of these biographies have been secured so as to give our members a very much lower price on the books than would otherwise be possible. These volumes may be secured at the Deseret Book Store at the following prices:

Julia Ward Howe.....$2.00 postpaid
Alice Freeman Palmer 1.25 postpaid
Abraham Lincoln ..... .90 postpaid

Add 2% for Utah Sales Tax.

The set of three books, $4.00. We hope these will be secured as early as possible, so that all will read them leisurely and be able to get the most out of them.

MISSION LESSONS 1936-1937

Child Guidance

GEORGE HERBERT BETTS, in his book *Fathers and Mothers,* says: "It is easy enough to be parents *of* our children, but to be parents *to* them is a privilege and a duty not yet fully realized by all of us."

To help us be parents *to* our children, to realize that it is our responsibility to guide their development, and that this responsibility "cannot be delegated, it is ours," the Mission Lessons on Child Guidance have been planned. The following vital problems will be considered for the following year:

Parental Responsibility.

Can Mothers Learn More About Training Their Children?

Why Our Children Are Not Alike.

How Children's Fears Develop.

How to Overcome Fears.

The Meaning and Control of Temper Tantrums.

How to Administer Rewards and Punishments.

Some Suggestions on the Parent-child Relationship.

Happenings

By Annie Wells Cannon

EARTH is more than kind in May. Walk among the flowers and inhale life's sweet elixir.

FLORENCE NIGHTINGALE and Jane Addams were the only women noted among the 10 greatest humanitarians of all time by a Philadelphia group of leaders in religion, science, statesmen, social workers, and philanthropists.

NO one showed more courage than the telephone operators during the recent floods. A young woman in Johnstown sent out the following message: "There are ten of us up here. We think we won't be safe much longer. Every minute another line goes out. We are just taking care of the few calls that come in. We are working in the dark. The water is splashing against our floor now. There are no row boats. Thanks for wishing us good luck, we need it."

CROWN PRINCESS MARIE JOSE, of Italy has taken up war work in a hospital at Eritrea.

MRS. MURIEL M. SEYFERT of Harvard College observatory has discovered three gigantic clouds of star dust in the Milky Way.

MISS ETHEL CONNELLY, teacher of English and Dramatic Art in the West High School, Salt Lake City, who died last month, was much beloved for the charm of her personality and intellectual attainments.

THE Beautiful Marilyn Miller, star of the musical stage, died last month at the height of her career.

ANNA ELEANOR ROOSEVELT was recently given the Algernon Sidney Sullivan award from Rollin's College, Fla., for the attainment of the finer elements of character and ideals of service to humanity.

MRS. BEATRICE KOONTZ of New York runs successfully a dining car restaurant. She says: "If you are adventurous, know your field and are not afraid of work 24 hours a day you might clear $10,000 a month, for they are popular, but don't count on it. There are hazards."

MRS. AGNES M. CRAIG, Justice of the Municipal Court of the first and second districts of the Bronx, is the first woman in New York state to hold that office.

MRS. ANNA L. SWEET of California died last month. Mrs. Sweet sat a few feet away from Abraham Lincoln in Ford's Theatre, the night he was shot.

HILDA JONES, a negro high school girl, designed the flowered pattern which Mrs. Roosevelt chose for her chiffon Easter costume.

EDITH WHARTON'S collection of short stories, Helen Waddell's "Desert Fathers," Nora Hoults' "Holy Ireland," and Storm Jameson's "In The Second Year" are some of the new popular books by women.

MARIE CONNELL, 78, of Pittsburgh attends high school night classes. She says: "It's never too late to learn. Believe me, I know."

Relief Society Annual Report

FOR THE YEAR 1935

Julia A. F. Lund—General Secretary

FINANCIAL ACCOUNT

Cash Receipts

Balance on Hand January 1, 1935:			
Charity Fund	$ 41,586.45		
General Fund	93,670.56		
Wheat Trust Fund	10,487.30		
Total Balance, January 1, 1935		$145,744.31	
Donations Received During 1935:			
Charity Fund	$ 65,062.33		
General Fund	90,435.65		
Annual Dues	24,218.27		
Other Receipts	46,540.98		
Total Receipts		$226,257.23	
Total Balance on Hand and Receipts			$372,001.54

Cash Disbursements

Paid for Charitable Purposes	$ 66,863.86		
Paid for General Purposes	101,987.25		
Wheat Trust Fund Remitted to Presiding Bishop's Office	439.26		
Annual Dues paid to General Board and to Stake Boards	28,183.09		
Paid for Other Purposes	21,618.32		
Total Disbursements		219,091.78	
Balance on Hand December 31, 1935:			
Charity Fund	$ 44,407.95		
General Fund	98,248.51		
Wheat Trust Fund	10,253.30		
Total Balance, December 31, 1935		152,909.76	
Total Disbursements and Balances on Hand			$372,001.54
Merchandise Received	$ 16,309.12		
Merchandise Disbursed	13,372.73		
Balance on Hand			2,936.39

ASSETS AND LIABILITIES

Assets

Balance on Hand December 31, 1935:		
All Funds	$152,909.75	
Wheat Trust Fund Deposited at Presiding Bishop's Office	404,876.13	
Other Invested Funds	38,469.32	
Value of Real Estate and Buildings	178,620.55	
Value of Furniture and Fixtures	85,154.53	
Other Assets	32,390.50	
		$892,420.78

Stake Board Cash Balances on Hand December 31, 1935	$ 36,338.08		
Other Assets	61,525.18		
		$ 97,863.26	
Total Assets			$990,284.04
Liabilities			
Indebtedness	$ 1,033.19		
Balance Net Assets	891,387.59		
		$892,420.78	
Balance Stake Board Net Assets...		97,863.26	
Total Net Assets and Liabilities			$990,284.04

STATISTICS

Membership January 1, 1935:			
Executive Officers	15,167		
Visiting Teachers	24,140		
Other Members	31,208		
Total Membership January 1, 1935..		70,515	
Increase:			
Admitted to Membership During Year..	9,005	9,005	
Total Membership and Increase			79,520
Decrease:			
Removed or Resigned	6,564		
Died	863		
Total Decrease			7,427
Membership December 31, 1935:			
Executive and Special Officers	15,236		
Visiting Teachers	24,602		
Other Members	32,255		
Total Membership December 31, 1935			72,093

The Total Membership Includes:	
General Officers and Board Members	23
Stake Officers and Board Members	1,282
Mission Presidents and Officers	117
Number of Stakes	115
Number of Missions	30
Number of Relief Society Ward and Branch Organizations	1,744
Number of Visiting Teachers' Districts	13,279
Number of L. D. S. Families in Wards	135,664
Number of Relief Society Magazines taken	35,899
Number of Executive Officers Taking Relief Society Magazine	6,014
Number of Meetings held in Wards	61,991
Number of Stake Meetings Held	2,275
Number of Stake and Ward Officers' (Union) Meetings Held	1,169
Number of Ward Conferences Held	1,437
Average Attendance at Ward Meetings	32,335
Number of Visits by Visiting Teachers	994,261
Number of Families Helped	16,647
Number of Days Spent with the Sick	43,996
Number of Special Visits to the Sick and Homebound	228,871
Number of Bodies Prepared for Burial	1,958
Number of Visits to Wards by Stake Officers	6,113

COMPARATIVE FIGURES FROM RELIEF SOCIETY REPORTS

	1933	1934	1935
Paid for Charitable Purposes	$ 83,853.27	$ 62,608.95	$ 66,863.86
Total or Present Membership	68,796	70,515	72,093
No. of Relief Society Organizations	1,662	1,728	1,744
No. of Relief Society Magazines Taken	24,157	30,449	35,899
No. of Days Spent with the Sick	40,226	44,397	43,996
No. of Special Visits to Sick and Homebound	220,188	222,630	228,871
No. of Families Helped	18,498	17,284	16,647
No. of Visits by Relief Society Officers to Wards	5,985	6,089	6,113
No. of Visits by Relief Society Visiting Teachers	918,663	972,488	994,261

DISTRIBUTION OF MEMBERSHIP OF RELIEF SOCIETY

Stakes		*Missions*	
Arizona	2,651	Argentina	70
California	2,816	Australia	176
Canada	1,352	Canada	133
Colorado	497	Europe	4,578
Hawaii	454	Hawaii	754
Idaho	10,516	Mexico	465
Mexico	187	New Zealand	497
Nevada	851	Samoa	379
New York	167	South Africa	108
Oregon	181	Tahiti	400
Utah	37,865	Tonga	171
Wyoming	1,485	United States	5,340
Total Membership in Stakes	59,022	Total Membership in Missions	13,071

Total Membership in Stakes and Missions....72,093

(*Note*: In the foregoing report all funds are held and disbursed in the various Wards, with the exception of the Annual Membership Dues.)

TO MOTHER

By Samuel G. Clawson

The earth, I often think would be a drear,
Drab place despite its varying season's flowers
In spring, the autumn leaves, and at the year's
End, snow to blanket tiresome hours
Of winter—were it not that God had seen
The need of overtones—those gay perennials
Which last the whole year through and lean
Upon the air with fragrance spilling vials
Of perfume into empty spots where blowing
Spring seeds take no root, and summer's shower
Drenches the dainty bud beyond all growing.
Ah then, we're thankful for the lasting flower!
And you, the gay perennial, bless the year,
Blooming eternally, our Mother dear.

Relief Society Conference

OFFICERS' MEETING

April 2 and 3, 1936

By Julia A. F. Lund, General Secretary

THE RELIEF SOCIETY of the Church of Jesus Christ of Latter-day Saints held its Annual Conference April 2 and 3, 1936, in Salt Lake City, Utah. President Louise Y. Robison was in charge. There were nine sessions in all, including the Officers' Meeting; four departments—Social Welfare, Work and Business, Choristers and Organists, and Magazine Agents; the Reception for General, Mission and Stake Officers; the Presidents' Breakfast, and two General Sessions.

The attendance at all sessions was most gratifying, including delegates from 114 Stakes and 10 Missions. The attendance at the Officers' Meeting was as follows: Mission Presidents 10; Mission Officers 2; Stake Presidents 87; Counselors 121; Secretary-Treasurers 61; Board Members 393; making a total attendance of 674.

The music of the entire conference was especially fine. The Relief Society Singing Mothers, under the able direction of Charlotte O. Sackett, were at their best. They were assisted by Professor Frank W. Asper at the organ; Alta B. Cassity and Helen Croft Jensen at the piano; Professor William M. Hardiman with the violin. Soloists were: Eleanor Thomas, Margaret Hewlett, and Bessie Morley.

The reception for Stake and Mission Officers held at the Hotel Utah on Thursday evening was arranged by Emma A. Empey, Chairman. It was most beautiful in every detail, and gave the opportunity for Relief Society sisters from far and wide to meet in delightful social contact.

The General Presidency and Board were greatly touched by the beautiful flowers from the Hillcrest Ward and Bonneville Stake.

A most unique and interesting addition to the conference was the exhibit of handwork done by the General Officers of Relief Society and the General Authorities' wives, both past and present. This delightful feature was a part of the Work and Business Department, with Jennie B. Knight, chairman, and showed the thrift, frugality and artistry of the sisters. The articles exhibited displayed handwork dating from pioneer times to the present, and were a credit to any group of women at any time or place. In addition to this there was a fine demonstration of made-over articles, conducted by Bessie E. Gourley, of Utah Stake; rug making by Elnore R. Morris, of Highland Stake; and bookbinding by Bertha B. Asper of Salt Lake Stake—just a few of the things possible in Work and Business Meetings.

STAKE OFFICERS' MEETING

Official Instructions

President Louise Y. Robison

THERE will be a change in the schedule for visiting your Conference-conventions. The General Authorities have divided the quarterly conferences, of which they will take one-half, and the auxiliary or-

ganizations the other half. The Relief Society will hold its conference-conventions during the third and fourth quarters of the year, beginning the last of June and continuing through the remainder of the year. Our program will be carried on very much as it has been. The General Authorities have given us permission to hold our Officers' and some other meetings on Saturday afternoon, and Sunday morning we may meet with the Bishops and our Ward Presidents. We will get our programs to you as early as possible, and you will realize that we cannot change the date because it is set by the General Authorities, and is a part of the quarterly conference.

I believe you will be very happy to know that we are going to change the time for publishing the lessons in the *Relief Society Magazine*. The early publication of the lessons did not work out very satisfactorily, so the lessons for the Fall of 1936-1937 will not begin until the August issue of the *Magazine*.

We have been asked about the singing practice in our Relief Society meetings. Some of the wards have felt that they have not time for this, and others, that the singing practice is not long enough—they would like the greater part of Relief Society devoted to this. We now restate this ruling, which we have announced before, that the singing practice is to be ten minutes, and no longer, at each of the Ward meetings, except Theology. The Theology, preceded by the Visiting Teachers' Training Meeting, and including our Testimony meeting, makes a very full period, and we think the singing practice should be dispensed with for this day. Singing is to bring our minds into harmony with the purpose of the meeting, to give the spiritual atmosphere, and help one to leave the things of every day life outside. Singing the first song is an important preparation for the prayer that follows.

We want to congratulate the Stakes and Wards for the work they have done; on the excellent programs they have had for the seventeenth of March. In general they have been outstanding, and the ingenuity in finding so many new things has been greatly appreciated. There have been just a very few Stakes where, in the effort to escape from the drab or the too serious things of life, programs that were hardly in keeping with the Relief Society have been presented. We do not wish to be stiff and formal, but we do want to be dignified and exemplary women. We think it is entirely out of place for women to blacken their faces for any show, and we would rather not have women dress in men's clothing. Always try to do things that retain dignity, and you can have pleasure, too, by making the Anniversary Day programs as high grade as it is possible to have them.

We have been informed in some cases that there is no report made of the business discussed in the meetings of the General Conference, when you return home. We were just a bit surprised at the Leadership Week in Provo, when a Stake Board member said she had never heard a word about our Handicraft book. This officer could not attend meetings last April or October, and nearly a year after our book was published she had never heard of it. I wonder if you Presidents feel that this book is as fine as we think it is! We have had so many responses from it. Have you taken it up seriously, realizing that there was something worthwhile in it, or have you just scarcely looked at it and thought it was not what you wanted? Orders from far remote parts have come in for the Handicraft book, as

shown by our order files—educators from all over America have asked for it.

Handicraft is not just a fad, it is something that will make a change in our lives. Sister Barker, who spent some time in Czechoslovakia related what a wonderful thing happened to the people of Czechoslovakia. They had been almost serfs, not even permitted to use their own language. Some of the women worked in the fields, barefoot, but no matter how hard the work, or how menial the task, they did not forget to try some creative work largely through the advice of their great leader, Masaryk—they kept alive the spirit of their nation. When these women came home from the fields, weary as they must have been, they would do some beautiful handwork. Sister Barker saw a piece of lace upon which one woman had spent almost all her life. She had tried to copy the flowers that were native to that part of the country, and in a square of lace, a most exquisite thing was preserved. There was no money value placed upon it, but to have this outlet for self-expression in her life was of immense value. Latter-day Saint women could have a culture that could be outstanding. I feel that we have neglected some of the beautiful arts that our mothers and grandmothers brought to this country. We are especially blessed because we have people here from every country, so that from all of these lands we should develop an art which is distinctly our own.

It is very interesting to know that the Congressional Library in Washington has asked for the bound volumes of the *Relief Society Magazine* that were missing, to complete their files. If any of you go to Congress and need the *Relief Society Magazine,* you may find it in the library there.

About a year ago the United States Public Health Department asked us to cooperate with them in making it popular to have outdoor toilets in better condition throughout the Western states. Mr. Male met with us in our Work and Business Meeting, and had something there on display. We were asked to endorse the work, which we did. Under date of March 27, 1936, we received a letter from the Treasury Department of the United States Public Health Service, thanking the Relief Society for the cooperation they had given in this project, and saying that in the Western States, where Relief Society is active, they have more of these very fine toilets than in any other place in the United States.

In order that there be no misunderstanding on the subject of the Relief Society and the Missionary work, we quote from the Bulletin issued by the Presiding Bishop's Office:

"*Relief Society and Missionary Donations*: It is learned that in some instances Ward Bishoprics have placed upon the Ward Relief Society the responsibility of raising funds for Missionaries out in the field. This is, of course, improper, because the Relief Society is specifically charged with other responsibilities, among which is the raising of funds for charity. The gathering of any donations for the aid of the Missionaries should be either under the direction of Melchiezdek quorum members or a specially appointed Missionary Committee."

Now sisters, we do not want you to feel that we are not interested in the Missionaries, we are, and if any one of us can contribute to the Missionaries, it is a privilege to do so, but the Relief Society, as an organization, is not called upon to raise money for the Missionaries.

We have prepared a gift card, which we will take up more in detail in the Magazine Department, but I want the Stake Presidents to know about it. We will send to any person who receives the *Magazine* as a Birthday, Mothers-day or Christmas gift, this very attractive card.

In reading the Bulletin from the Presiding Bishopric, which gives the names of the Stakes from all over the Church, and the percentage of weekly attendance at Priesthood Meeting, and that of Ward Membership at Sacrament Meeting, the percentage is very low in some places. Now sisters, we are not trying to dictate, but we do feel that the mothers of our Church have a very large responsibility for the attendance at Sacrament Meeting. Do you know there are only three Stakes in our Church where one-third of the membership are in meeting? There are only seven Stakes where one-fourth of the people go to Sacrament Meeting. There are seventy-six Stakes where less than one-fifth go to meeting. There are two Stakes where only eleven out of one hundred members go to meeting. Is there anything you can do about this, sisters? This report made me feel that in some widely scattered communities there might be a justifiable excuse for this neglect of duty, but when I noted what Wards they were, the excuse would not hold, for Salt Lake City, and other larger cities, brought the record down. In some of the remote Stakes, where transportation is a serious problem, there is better attendance. A very active, live Relief Society Stake President called at the office and said her Stake President had asked each of the heads of the auxiliary organizations to give five reasons why people are not atending to their religious duties. It might be well for you to take this suggestion home, and find out, if your people are not attending, five reasons why they are not.

There has been considerable agitation about the time of closing our meetings at the end of the season. Some Stakes say the people do not come out, they are just tired, while at that same time some others say they have a regular attendance. Word has gone out that some Stakes have permission to close early. If these Stakes have had permission we now rescind that permission, and place the responsibility directly upon you. We feel that the lessons should keep up until well in June. I realize that in some places there are berries to pick and women are busy, but they should not work all the time, they should have some rest. I believe if the Stake Officers and Board Members and Committees would plan something especially desirable and unique, and work a little harder, we could keep our meetings up at least until the season closes. We want to know if you cannot do this, because we would not prepare the lessons if they cannot be given. A stake officer reported the other day that in some of the Wards they could double up the lessons. I think if there is any complaint of our lessons, it is, they are too long. If they are too long for one meeting you certainly could not get anything much of them if you tried to give two lessons in one day. Formerly we prepared lessons for September, and then women were so busy we did not begin until October, but if the lessons are not appreciated we will just not make quite as many lessons. We are leaving it to you Stake Presidents to say when the meetings close.

I would like to thank you dear sisters for coming out this morning, and bringing this beautiful spirit with you. The members of the General Board would like individually to express to you their appreciation for

your kindness and for your wonderful hospitality when we go out into your Stakes.

Please remember that not any problem is too small, write to us, come and see us. We pray for you and are always interested in hearing from you.

Annual Report

Julia A. F. Lund, General Secretary

IT gives me great pleasure to give a very brief summarized statement of the Annual Report for 1935. A detailed report will be mailed to the Stakes and published in the May issue of the *Relief Society Magazine.*

The following summary is given: Total Balance on Hand January 1, 1935, $145,744.31; Total Receipts during 1935, $226,257.23; Total Balance on Hand and Receipts, $372,001.54; Paid for Charitable Purposes, $66,863.86; Total Disbursements, $219,091.78; Total Balance, December 31, 1935, $152,909.76; Total Assets, $990,284.04; Ward Conferences Held, 1,437; Number of Visits by Visiting Teachers, 994,261; Number of Special Visits to Sick and Homebound, 228,871. Membership in 1934, 70,515; in 1935, 72,093; an increase of 1,578. The Membership includes: Executive and Special Officers, 15,236; Visiting Teachers, 24,602; Other Members, 32,255. Average attendance 1934, 33,833; 1935, 32,335; a decrease of 1,498. Paid for Charitable Purposes in 1934, $62,608.95; 1935, 66,863.86, an increase of $4,254.91.

May I take this opportunity of expressing our very great appreciation to the Stake Secretaries. There have been a number of new ones this year, owing to the reorganizations which have taken place, but on the whole the work of the Secretaries, as demonstrated by the Annual Report, was extremely well done this year.

Organizations and Reorganizations

During the year 1935 there were a number of changes in the Relief Society organizations throughout the world. A number of new Stakes have been created, and several reorganizations have taken place.

It is always with a feeling of love that we note the retirement of those sisters who have been associated in the organization work for so many years, and without exception they have given the best efforts of their lives toward building up the work which is so dear to them. The General Officers, as well as the people of the communities in which they live, join in expressing to those who retire from active service, the utmost gratitude and appreciation.

It is always a pleasure to welcome to the group of Stake Presidents those who have been called upon to accept this responsible position in the communities, and nothing can give greater pleasure than to experience from them the same fine cooperation we have always found in their predecessors.

The following is a list of Organizations and Reorganizations as we have them compiled to date:

Organizations

Date	*Stake*	*Appointed President*
Oct. 1935	Bonneville (Taken from Liberty)	Pearl A. Daynes
	Mission	
	South American Mission Divided:	
	Argentine	Mrs. W. Ernest Young
	Brazil	Mary P. Howells

Reorganizations

Date	*Stake*	*Released*	*Appointed President*
Feb., 1936	Bear River	Margaret W. Manning	Clara H. Fridal
Oct., 1935	Kanab	Bergetta A. Covington	Vera L. Swapp
Oct., 1935	Liberty	Amy P. Romney	Cornelia S. Lund
Feb., 1936	Los Angeles	Laura P. Hotaling	Blanch Hoglund
Oct., 1935	Nebo	Mary P. Harding	Vera H. Cloward
Dec., 1935	Sacramento	Olive Lindblad	Edith D. Sellers
Nov., 1935	St. Johns	Josephine A. Patterson	Camellia Rencher
Mar., 1936	Teton	Eve L. Engberson	Sophia Meikle
Mar., 1936	Wells	Marie H. Tanner	Amy B. Towler

Mission	*Released*	*Appointed President*
French	Ruth L. Lang	Hannah Ursenbach
Northern States	Artemesia Romney	May G. Hinckley

Relief Society Awake to Church Standards

Donna D. Sorensen, Member of the General Board

TWO evils are constantly beckoning to all people and to young people especially and these are the evils of liquor and tobacco.

The standards of the Church have been and are that inasmuch as these things are not good for man we totally abstain from them. We recognize that no one at the time of their first indulgence in tobacco and liquor intends to become habituated but it is the nature of these evils to enslave and so in "total abstinence" alone is there safety. Sec. 89 of the Doc. and Cov. is our safeguard which helps us to distinguish between that which might have a tendency to become an accepted social custom and that which we should avoid because of the admonition of the Lord.

There are numbers in the Relief Society today who have no remembrance of the corner saloons and the broken homes resulting from drink. Never before has a generation of young people so free from the spectacular pictures of drunken men on the street and drink cursed homes been brought so suddenly into easy contact with alcoholic drink. What is the answer? The old-fashioned appeal of being good for goodness' sake alone is not a workable one today I feel. We must meet the inevitable "why" of the youth with a background of science and education based on the needs of public health, safety, and all-round daily living. We must build not alone on a foundation of abstract morals but of morals based upon scientific information and social experience. We must counteract the deluge of

pseudo-scientific advertising in newspapers, radio and magazines by a sound knowledge of the truth.

It has been said that one generation never learns from preceding generations. This should not be true of Latter-day Saints because the truth as revealed to us by the word of God is constant and remains still truth for each generation. We should pray for faith that we may accept without reservation the word of our Father. Do we have and can we develop faith to go hand in hand with scientific knowledge to fortify us? We must not only have the facts in our heads concerning the harmfulness of these evils but we must have also a living principle in our hearts.

The fight against these evils must first of all be an individual fight but if it remains just an individual fight it can not be as successful as when we have organized activity. The women of Relief Society must band together in their stakes and communities to uphold the standards of this Church. It is right and logical that this society should be to the forefront in these matters for who has ever been more concerned for the youth of the land than the mothers who gave to youth their very life? The Lord calls to us to "keep the faith, to carry on the deeds, to hold the spirit, the courage, the integrity of the pioneers." Will you answer that call equipped with the clear eye of knowledge and the heart full of faith in His word?

The Value of Careful Planning

Achsa E. Paxman, President Utah Stake Relief Society

THE value of planning is important in every phase of life.

One of its virtues is that it stimulates preparation; preparation gives information and confidence, and if you have confidence in yourself to perform that work, better results will follow. One may get by without planning ahead, but meeting the problems as they arise brings worry and lack of confidence.

Preparation is needed in both spiritual and temporal work. Officers, class leaders, welfare workers, visiting teachers, and all workers, if efficiently performing their calling, prepare and plan. To magnify our calling, planning is essential.

A business magazine records: "No man ever got nervous prostration pushing his business; you get it only when the business pushes you." Early preparations and plans will help in avoiding worry, strain, confusion and failures.

Reading the *Relief Society Magazine,* the Handbook, and other instructions, and planning for conferences, socials, membership and magazine drives, brings such satisfactory results that compensation for the forethought is fully rewarded. It is careful planning and not hasty preparations that will make a prosperous and happy Relief Society.

The things we pay for in advance we get at greatest profit. To get the greatest profit out of Relief Society, we must pay in advance by planning ahead.

Any business that is carried on in a business-like manner is always budgeted, not only for its finances but also for conserving time.

An architect never builds without plans and knows exactly what the finished building will be because of his careful planning. The mother who knows early in the day what the dinner menu will be has a better planned meal. Budgeting the family income and planning all household

duties secures ample means and time.

Stake workers should plan a schedule or tentative program for the year and great benefits will also come to the ward officers who make yearly, monthly and weekly plans. This combined with the monthly Union Meeting discussions and instructions will make the wheels of Relief Society revolve perfectly and will give joy and progression to all.

A story is told that when the radio was introduced the ear expressed itself as being the most important part of the face. However, the eyes, and mouth proved their importance, for without them radio programs could not be produced. Every officer and all departments are important, and each must prove its importance by planning and cooperating to make one grand general plan.

The Washington Monument is one-third under ground. The preparation not seen is probably the hardest part.

Some stakes prepare a printed program, outlining the events that take place each month during the year with suggestions and reminders that will be helpful to each Relief Society organization.

In Utah Stake a yearly report is given each ward at the close of the year including the following items: Number of families in Ward; Ward Relief Society enrollment; % of families of ward enrolled; Average attendance of enrolled members; % of membership attending; Number of Magazines taken by members; % of enrollment taking the Magazine.

With this comparative report of all wards, each one is able to see its weak and strong points and build according to its needs. A *monthly* check on some of the previous items is also given besides including the following: Number reading the *Relief Society Magazine;* % of teachers' visits and talking the topic; and number prepared or having read the lesson for the day.

To increase membership and attendance of members, a membership committee checks on all absentees after three times consecutive absence. They also invite new members to join the Relief Society and especially try to interest young mothers in joining.

Magazine Drives well planned by the stake is "First Aid" to the ward agents.

Suggestive Social Activities may be planned for the year and details worked out as the scheduled month arrives. Plan play and diversion. Play is an important part in education.

Early in the year, know the date of your Ward Relief Society Conference and prepare the program to be used early enough for the ward to make a fine presentation.

Anniversary Day plans: Planning for obtaining 100% membership dues; 100% teachers' visits and talking the topic; plans for better class leadership and getting members to read the lessons, so that better class participation will result; definite procedure plans of your meetings so that your reception committee is at their post, new members are made acquainted and welcome, preliminary music, songs that correlate with the theme of the day, time budgeted so that the ones who present the lesson have ample time and also limit themselves to their portion of the time; and last but not of least importance, prepare *yourselves* so that the spirit of love and prayer abides in your heart, for the spirit of good will and harmony is indispensable to every meeting.

We must not become discouraged if we cannot acquire the results we should desire with the interferences

that are prevalent. We must be cognizant of the fact, however, that careful planning will lessen interferences and help toward perfection.

It is the devoted artist, the one who *thinks* and *feels* and *works* that produces the masterpiece. Planning, seeking spiritual guidance and working will make your Relief Society a masterpiece.

SISTER FLORA R. HICKS, of the Maricopa Stake, was called from the congregation to tell of the work in the Papago Ward, to which she and her husband have been called. Sister Hicks discussed most delightfully, the work among our Lamanite sisters. She related their needs, their hopes, their plans. These comprehend the extensive improvement of their temporal environment, and the lifting of the whole plane of life to higher ideals of social and spiritual betterment.

DEPARTMENT MEETINGS

Social Welfare Department

Counselor Amy Brown Lyman, Chairman

AN enthusiastic Department Meeting was held in the Assembly Hall, on Thursday afternoon, April 2, 1936. The address of Judge Hugo B. Anderson, explaining the underlying principles of the Federal Social Security Program as it operates in the Western States, will be published in full in the June issue of the *Relief Society Magazine*. How the plan functions in three representative Western States was presented by Alice H. Osborn, of the Los Angeles Welfare Department, for California; for Arizona, by Lenore S. Rogers, President of the Snowflake Stake Relief Society; and for Idaho, by Amy J. Hawkes, President of the Pocatello Stake Relief Society.

Emeline Y. Nebeker of the General Board of Relief Society, and the only woman on the Salt Lake County Relief Committee, outlined the plan of Social Welfare Administration as it functions through the counties of the State of Utah.

Inez K. Allen, of the General Board, discussed "Relief Society Welfare Work," in a most helpful and delightfully humorous strain, calling attention to the great opportunities of Relief Society in the present time, to apply the spirit of sympathy, tolerance, courage, love, understanding, in fact all those virtues which have been the strength of the past, and are the hope of the present.

Work and Business Department

Jennie B. Knight, Chairman

A MOST successful meeting of this important Department of Relief Society was held in the Auditorium of the Bishop's Building, Thursday afternoon, April 2, 1936.

The Work and Business Project of the Utah Stake Relief Society was graphically presented by Bessie E. Gourley, of the Stake Board. Great interest was added to this by the fine exhibit of some of the work accomplished. Amy W. Evans, General Board Member, who has charge of the Social Service Department of the General Board, discussed the problems of bedding,

clothing and other needs met by Relief Society, and called attention to the correlation of those with the Work and Business of Relief Society. President Louise Y. Robison expressed the real purpose and spirit of this in the following address.

Purpose of Work and Business

President Louise Y. Robison

THE history of people who have lived in times previous to our own is valuable to the extent that we profit by their experience. The *Book of Mormon* has many incidents of the manner of caring for the needy similar to the one found in Alma 1: 27-31.

Nor need we go as far away as the *Book of Mormon,* for we have a most striking example in the history of the Church at Nauvoo. Bear in mind that the members of the Church had been driven from Kirtland to Missouri, from Liberty to Independence, and reached Nauvoo in 1839, only nine years after the organization of the Church. It is almost unbelievable that the Latter-day Saints were in Nauvoo only seven years, and that during so short a time they built the beautiful Temple and many elegant homes, some of which still stand.

There is a similarity in the way the people of Nauvoo cared for their needy, and the *Book of Mormon* history of the people under Alma. From the minutes of Relief Society, September 2, 1843, we read (see p. 30 *Relief Society Handbook*).

In Utah there are 14,000 families, approximately 64,000 persons who, through drouth and other circumstances over which they have no control, are receiving Government help. A similar condition exists in many of our Western States. Nor can we draw a line and say: "On this side are the people who need assistance; on the other side all are in comfortable circumstances." If we face the situation squarely, what is the obvious requirement of Relief Society, remembering that we were organized to relieve distress?

We have three fine courses of study, each one teaching us how to serve, the fourth—the Work and Business—gives us opportunity to serve. The cultural part of life must not be neglected—it never has been by our Church, but we must be sure that we are developing character as well as culture.

In one of our Wards during very cold weather this past Winter, the Relief Society meeting was dismissed at the time the children were leaving school, just across the street from the meeting house. A delightful, helpful talk had been given in Relief Society on "Harmony of Colors," but a distressing sight met the eyes of these women. There were many little children leaving school who were cold, whose clothing was ragged and uncomfortable. Was the Relief Society in this Ward depriving themselves of the blessings that came to the people of Nephi and of Nauvoo?

It is better, of course, to help people to help themselves, and this is another rich opportunity we have in Work and Business Meeting, to teach this constructive principle.

In a school district here in Salt Lake, a project in Adult Education was instituted. Most of the women who came wanted to learn to sew. Many of them were entirely ignorant of how to do even the simplest mending or sewing. This school district included two or three Wards, and many of the women were L. D. S.

Have you any women in your community who do not know how to sew?

A fifteen-year-old girl came to the Relief Society office last Fall. She had no mother, but was herself trying to mother some little brothers and sisters on a very meager income. This fifteen-year-old girl had been invited to go on a camping trip with a Mutual group, but her coat lining was so ragged, she was embarrassed to go. Are you sure there are no motherless girls in your Ward whose coat linings are embarrassing?

With very little imagination one would think the bedding in this home would require attention as well as the underwear of the children. The report came to our office only a short time ago that three little girls were sleeping in one bed because of insufficient bedding, and one of these children has Tuberculosis.

I visited a Relief Society Ward Conference and heard the Secretary read the report of activities. Two quilts were made in that organization in the year 1935. There may, of course, be no need for quilts in that Ward, but if little children sleep cold or go to school in ragged and insufficient clothing, the Work and Business of that Ward is not functioning.

The challenge is to Presidents and Work and Business Supervisors to find the need. Human interests are most vital and appealing. There will be no lack of response if leaders will realize the rich opportunity of service to "the least of these." The call for service is as great today as in the time of Alma, or when the Saints were in Nauvoo. The responsibility is ours. Relief Society has never shirked a duty. Let us pray for ability to succor those in need, that the cries of the widows and orphans may not ascend to our Father in Heaven against us. As Relief Society women may we hear the stirring call of the Servant of the Grail, when he aroused the young men about him: "Come let us thank our God that we have the power to hear the call of Life, and power to answer as the duty calls."

Magazine Department

Counselor Kate M. Barker, Chairman

THIS very interesting Department was held in the Ladies' Gym, Deseret Gymnasium, at 1:30 p. m., on Thursday, April 2, 1936. This was the first time a Department for the *Magazine* had been held during the Relief Society Conference, and it was a most inspirational gathering.

Instructions bearing upon the special work of the *Magazine* Agents were given under the different headings. Earl J. Glade gave one of his delightful and characteristic addresses on "Salesmanship."

Special attention should be called to the presentation of *Magazine* awards by President Louise Y. Robison. The response of the prize winners to the subject "How We Won," embodied many interesting and constructive suggestions.

MARY C. KIMBALL, Editor of the Relief Society Magazine, pointed out the value of having a printed voice and that every effort was put forth to print in the *Magazine* wholesome, uplifting, helpful material of as fine a literary standard and of as great variety as possible.

She also pointed out that many biographical sketches come in of very fine women who have served in the organization for a long period of time. There are hundreds, if not thousands, of such women and it is impossible to print sketches of the lives of all of them. Each biographical sketch submitted should have a general appeal and not be of interest only to those who know and love the subject of the sketch.

The space in the *Magazine* is very limited. Hundreds more articles are submitted than can be used. Very often poems or short articles are sent in that have been written for some special occasion, the setting and spirit made them very much enjoyed, but they are often not of enough literary merit to be worthy of publication in the *Magazine* and often they appeal only to the people of the ward or stake where they were given.

Place of the Magazine in our Educational Work

Counselor Kate M. Barker

THE RELIEF SOCIETY is one of the greatest schools for leadership training. It is training for leadership in the home, and for this purpose a broad educational program is outlined and lessons written. These lessons are published in the *Relief Society Magazine.* Just as the chart and compass are necessary for the sea captain, so the *Magazine* is necessary for every officer and teacher.

But the organization is a cooperative society. All are training for leadership and leadership is only developed by action. Every member needs the *Magazine* that she may contribute to the lessons.

But there is still a broader field of educational work for the *Magazine.* One of the great responsibilities of the Relief Society is to aid in "Developing Christian homes in which Christian personality may develop."

One of the greatest tasks in which any organization may engage is that of helping parents lift their family life to a higher spiritual plane. Most parents take their responsibility seriously. They are eager for help and more and more are coming to realize that children are shaped mentally and spiritually by the atmosphere of the home. Manners, personal views, prejudices, ideals—all make for the spirit of the home—become part of all, as naturally as the air we breathe.

The spirit of the home is determined largely by what we read and what we talk about in the home. Literature is judged by its content and its form. Judged from the former standard the *Magazine* is good literature. It is wholesome from cover to cover. Adults and children alike need such reading material. Character is not something gained and then enjoyed forever. Character is growth and growth means ideals and most of us are short on ideals.

Conversation in the home must be guided but not "preachy." If it is not guided, it is apt to be aimless or degenerate into gossip. To guide the conversation so that the spirit of the home is right, there must be worthwhile subjects to talk about. The *Magazine* in its editorials, stories, and articles furnish such material on a wide range of subjects.

There are many women whom the Relief Society has not yet reached. The *Magazine* may be one way of converting them to the value of membership. There are many young mothers who are not affiliated with the organization. They may be reached through the *Magazine.* The last number had three splendid articles of especial interest to these young mothers and home makers.

No work in Relief Society is more important than getting Church ideals into the homes through the *Magazine*. Our agents should have a high conception of their task. The success of their work is not to be counted alone in the tangible results of subscriptions obtained, but rather in the intangible help given and ideals planted in the homes.

Problems of the Circulation Manager

Kate M. Newman, Circulation Manager, Relief Society Magazine

IN mailing the *Magazine,* we desire to give you the best possible service, and ask your cooperation in helping us to be able to comply with the Post Office requirements, as they will not deliver the *Magazine* to you unless we do so.

It is very necessary to have the name and proper address written plainly and correctly. Sometimes we receive a name and address that is almost impossible to read or copy. Do not abbreviate streets such as "Was." It can mean either Washington or Wasatch. Give the correct address and do not guess at numbers. We have hundreds of renewals each year with one figure different than it was the previous year, such as 742 or 746 East 2nd South. Now we are at a loss to know which is correct, and can not imagine so many people move such a short distance.

Be exact: For example, I received a subscription with the name "Sarah Jones Rush." We mailed the *Magazine* to this name but it was returned marked "no such person." We then referred to the list, wrote to the agent and waited for a reply which came telling us that the name was Sarah Jones and the word "rush," although written with a capital "R" with no separation from the name, meant to rush the *Magazine* to her.

We have lists of 3 or 4 names sent to us, for example, we will say from Warren, Arizona. We mail the *Magazines,* but later receive a complaint that one lady has not received hers. We write to the agent and finally learn that she lives in Bisbee instead of Warren, Arizona, although there was no indication of this on the list sent in to us.

Also among a list of about 60 names from a large city with street numbers, such as San Francisco, California, will be one name with no indication that it does not belong with the others. It is returned to us, and we write to the agent and find the lady's address is Logan, Utah instead of San Francisco, Cal. In the meantime the lady is waiting for her *Magazine,* the fault not being with the mailing department.

Sometimes we receive subscriptions without the name of the town, only the name of the ward given. This is not sufficient. I have a record of one sent this way, and it took 2 months for me to locate the subscriber, as there was nothing but the name of the ward on it to indicate where it came from.

If you do not receive your magazine at the regular mailing time, don't fail to notify us at once. By doing so, as a rule, we are able to supply you with one, locate the trouble and rectify it immediately. When one waits six months, or as we have had them do, come to us after one or two years time, it is hard to correct a mistake of this kind. We cannot make good or replace Magazines after six months.

On several occasions, we have a name and address sent to us and we mail the *Magazine* for several months, then receive a notice that the

Magazine is going to the wrong person, and that it should be sent to some one else. In the meantime the lady who has received the *Magazines* has failed to take care of them, so they cannot be returned to the rightful owner. She, having paid for them, is entitled to her full number, so the office replaces them and is the loser.

One very important matter which is an expense to the Office and needs the help of the agent, is the duplication of *Magazines* to a subscriber. If every agent would keep the stub on her receipt book filled out correctly when giving a receipt to her subscriber, she would have a record to refer to when filling out a renewal subscription blank, and it would eliminate the sending of 2 *Magazines* for the same month to many women. It is customary in the office when a subscription comes in and does not state which month to commence with, to mail the current number. It is impossible for us to look up each subscriber and see if their renewal is for the current month. I personally feel that it is a part of the agents' work to state which number to commence the subscription with. Be as accurate as you can, and do not let us mail the *Magazine* for two or three months, then write and say you did not want them to commence until later. We have this happen occasionally and when on a list of about fifty names, it is quite a loss.

Occasionally we receive a check or money order without any name or address. Please advise agents that we will gladly furnish subscription blanks and would be pleased to have them send all subscriptions in on these blanks with the complete name and address given.

It is felt that Stake and Ward *Magazine* agents can help to eliminate extra work and expense as well as dissatisfaction among subscribers, by cooperating with the *Magazine* office. We do appreciate the interest taken as well as the service given by all concerned, and hope to give service to *all* that will be satisfactory in every way possible.

Choristers' and Organists' Department

Ida Peterson Beal, Chairman

THE theme for this Department was: "The Union Meeting—What it can do for Choristers and Organists." From far and near Choristers and Organists had gathered to obtain instructions that would make them more efficient in their labors. From their enthusiasm, and the many questions asked, it was evident that they realize their responsibility in placing music on the same high plane as that of the wonderful work developed by the class leaders of our educational program. Definite and helpful instructions were given by Ida Peterson Beal, Elise B. Alder and Alta B. Cassity. Charlotte O. Sackett used the major portion of the time in giving valuable and constructive suggestions on the problems pertaining to group singing, breathing, tone quality, rhythm, etc.

The songs selected for the year's activity are the following: "The Morning Breaks," Evan Stephens; "Zion Stands With Hills Surrounded;" "A Poor Wayfaring Man of Grief;" "On the Bend of the River," (Words, Ruth May Fox; Music, Frances W. Champ); Trios: "In the Time of Roses"—Old German Melody; "The Old Refrain," Fritz Kreisler,

What the Union Meeting Can Do For The Organist

Janet M. Thompson, Member of General Board

THE Union Meeting is essentially a preparation meeting. It serves as a point of contact for definite instruction and help. It functions as a guiding and directing force. It permits of discussion of uniform as well as special problems.

The *Music Section* affords opportunity to improve our work—to develop yearly, monthly and weekly objectives. This department can—Inspire, encourage and help organists to secure practical knowledge and skill. Keep them informed as to the needs, the strength and weakness of music in Stake. Seek suggestions from Ward organists in order to unify work. Challenge the interest of the class. Renew enthusiasm, build for more efficient service and constantly stimulate in order to avoid indifference.

A wise musician will study the life story of the composer. A well-planned music department will develop the spiritual and educational background of all music used.

If possible organists should have ten minutes at each Union Meeting for discussion of their problems. Probably one of the common problems is the preliminary music. It has much to do with the spirit of the meeting—it should prepare us for thought and reflection—stir devotion and transmit a spiritual message to the congregation.

The organist brings the first message of the day with preliminary voluntary. Does it create the proper atmosphere for the meeting—does it add dignity to the occasion? How carefully have we planned the first message?

They should consider what to play and how to play it. Choice of music has a great deal to do with the success of the meeting. It involves three requirements—it must suit the congregation, suit ourselves, and must be fitting to the occasion.

The playing of music should be a positive element—the congregation is receptive and ready to be influenced. John Ruskin said, "Technique is only skill, art is mystery and spiritual power. The performer's task is to bring out the special quality of beauty that lies in music."

PRESIDENTS' BREAKFAST

President Louise Y. Robison, Presiding

THIS very important gathering of the Relief Society was held in the Recreation Room of the Lion House, Friday morning, April 3, 1936. The tables were bright with Spring flowers in the gold and blue tints. The menu was delicious, and the entertainment of a most unusual character.

Selections from the operetta "One Eternal Round," written by Gertrude O. Keeler and Nell S. Hatch, of Juarez Stake Relief Society, were directed by Mrs. R. A. Brower of Wells Stake.

The occasion was delightful in every respect, and memorable from the resolution which was proposed by Jennie B. Knight and passed unanimously.

Recruiting Our Ranks

Jennie B. Knight, Member of the General Board

DEAR Presidents: The members of the General Board are deeply impressed with what you and your groups have accomplished, and like you, they are vitally interested in the future responsibilities of this very important organization. You select women, are pace-setters, and upon you depends the success of our unparalleled program for the betterment of the family which is still the most important agency of civilization.

There is some indifference to our cause among the women of the Church, and time's relentless stream is bearing many of those we love away, and as always, there is need of recruiting our ranks in order that the work may go steadily on. We encourage you in the methods you have adopted in increasing your membership and wish now to call your special attention to a rich source from which to recruit new members—namely, our daughters. To this end it is proposed that we inaugurate a Daughters' Day in all the Relief Societies of the Church. The event has two purposes: first, to magnify the blessing of Motherhood; second, to have daughters, who are not members of the Society, give the program, as a means of interesting them in the activities of the Society so that later they will be anxious to join our ranks.

It is desired that you do not change the programs for this event, but that those outlined in the *Magazine* be used. After the regular business of the day, the entire program, including special music or other features, should be given by the daughters as "guest artists."

It is proposed that the day to be set apart as Daughters' Day should be the anniversary of the birth of the General Relief Society President who has given the most daughters to the world. Upon investigation we find this falls upon the anniversary of the birth of Clarissa Smith Williams, the sixth General President, who was the mother of eight daughters. The day is April 21st.

It would be a gracious thing if some of the members, the visiting teachers, or neighbors, would occasionally volunteer to care for the little children so that daughters may attend and participate in the activities of the organization.

After favorable comment by the Stake Presidents, it was voted unanimously to adopt this plan.

FIRST GENERAL SESSION

WHAT RELIEF SOCIETY MEANS TO THE WOMEN OF THE CHURCH

Radie O. Hyde, Pres. Ensign Stake Relief Society

FIRST, may I ask this question, "What does the Relief Society mean to its members?"

It means service in its noblest sense; service to God's children, therefore service to God. And through that service rich opportunity for development of self.

"I was an hungered and ye gave me meat; I was thirsty and ye gave me drink; I was a stranger and ye took me in, naked and ye clothed me;

I was sick and ye visited me; I was in prison and ye came unto me."

Thus spoke our Savior in ancient times, but in our time, that same cry of gratitude and thanksgiving has sprung from the throats of thousands of our people and too, the strangers within our gates, who have been fed and clothed and released from prisons of doubt and despair by a great band of Relief Society women engaged in Christ-like service.

In the early days of the Church when the people were so persecuted, when sickness was rampant with no adequate facilities for combating it, when immigrants were arriving almost daily who must be fed and housed until they could provide homes of their own, the women of the organization had little time for anything but welfare work; however here was a wonderful opportunity for service and because they gave it, and gave it willingly, they came to love it. No night was too long to sit by the bed side of a sick friend or neighbor and minister to his needs and no disease was so dangerous but these same women willingly performed those last loving services of washing and preparing for burial their dead.

The educational field has not been neglected. In those first early days even when the women met and planned their welfare work, they discussed current topics of interest and did much to promote faith in each other through testimony bearing; however in reading of the growth and development of the Relief Society we find that many constructive and educational movements, each of particular interest to the women of their time, were undertaken, some of which were national and international in scope.

Various other activities too numerous to mention, called for service of a high order. With the introduction of a definite educational program in 1914 new fields of opportunity were opened to our women, until today we might say, that in extent it reaches into the past with an interest in those who made possible the organization, covers the present with an interest in the living, and extends into the future with an interest in the unborn.

And now we might ask, What does this constant giving in the interest of others mean to the women of our organization in terms of self? It means spiritual and intellectual development that cannot be measured. And why, we may ask this development? "Give and ye shall receive," that is the law of growth and development, of happiness, and love.

Charles H. Spurgeon, the London preacher, graphically illustrates this perfect law of compensation in these words, "If we view the human body we shall find that the heart does not receive the blood to store it up, but while it pumps it into one valve it sends it forth to another. The blood is always circulating, never stagnant. So it is with all the secretions of the body. If the cells should begin to store their secretions that store would soon become the cause of disease and the organ would soon lose its power to function at all. The whole of the human system lives by giving. Let us learn then from this analogy of nature, the lesson, that to get we must give; that to accumulate we must scatter, that to make ourselves happy we must make others happy; and that to get good and become spiritually vigorous, we must do good and seek the spiritual good of others."

Perhaps the first great virtue that this gratuitous service engenders in the hearts of our women is charity; not alone the charity of alms giving,

but that greater charity written of so beautifully by Paul; the charity that embraces kindness, patience, humility, forgiveness—all the graces in a lesser degree perhaps, which characterized the greatest Servant of all, Jesus Christ.

Affiliation with the Relief Society develops some of the finest social contacts one could ask for, without which many humble modest souls would have little or no social life. Especially is this true of the work department which also offers wonderful opportunities for the development of creative thinking and planning. Service in the Relief Society develops responsibility, and responsibility develops undreamed of powers. The educational department offers rich opportunity for intellectual development; opportunity not only for acquiring knowledge but of even more importance, opportunity for self expression, initiative, and leadership, thus helping our women to discover in themselves gifts and talents of which they were wholly unaware.

Spiritual development is a natural outgrowth of service in the Relief Society. Woven into the very fabric of the whole organization like a golden thread woven in a beautiful carpet, giving it color and warmth and life, is this wondrous, intangible thing we call spirituality; the thing that sets it apart from all other women's organizations.

It is this spiritual development of the women that has taught them the joy of sacrifice, given them courage to combat opposition, and the strength to meet adversity. Indeed we might say that spirituality is to the Relief Society what the late B. H. Roberts says Revelation is to the Church, "The source of her strength, the secret of her power, the means of her growth."

Jesus Christ it was who dignified service, devoting his life to teaching and blessing doubting, suffering humanity, but through that service he developed a personality so effective that even today, centuries after his death, he is being increasingly accepted.

It may not be within the power of our women to serve and develop through that service as did Jesus Christ, but it is within their power to so serve that when the time comes for them to meet their Maker, he may say to them, "Inasmuch as ye have done it unto one of the least of these my brethren ye have done it unto me," "Enter thou into the joy of thy Lord."

What the Relief Society means to its members in terms of service, and through that service development of self, it may mean to each woman in the Church if she so chooses, and my humble prayer is that more and more, the women of the Church will come to a fuller understanding of, and a greater appreciation for, the worth-whileness of the Relief Society Organization.

OUR HERITAGE

Lotta Paul Baxter, Member General Board

OVER 55 years ago a little girl watched with mingled admiration and wonder, a woman hurry through her household tasks in order to have time to go out and do something for the sick and the needy. Just what that work consisted of was also mystifying. That it had a great appeal was self-evident, and seemed to bring satisfaction and comfort to the woman. The little girl resolved that when she grew to womanhood, she too would do that kind of work. I was that little girl, and the happy,

resourceful Relief Society worker was my mother. We were not different from scores of other mothers and daughters. We represented a type—a type that is legion throughout the Church. But is this desire of daughters to follow in the footsteps of their mothers increasing or diminishing? Have our big interests in life been of great enough importance to inspire our daughters eagerly to follow us?

This Relief Society work is an heritage given to us by such women as these: Emma Smith, Eliza R. Snow, Zina D. H. Young, Bathsheba W. Smith, Emmeline B. Wells, Clarissa S. Williams, Louise Y. Robison, and our own mothers and grandmothers. Are we willing to let this heritage slip from our hands that it may be given to another people? Are we holding high the torch of enthusiasm that illuminates this work? Do we help our daughters to leave their children on Relief Society day? Let us make Tuesday a mothers' and daughters' day the year round and bind closer this sacred tie of relationship. Youth and age should mingle together—youth to be inspired by the achievements and experiences of age, maturity and age to seek the youth in order to partake of youthful vision, hope and enthusiasm.

Are clubs and other interests encroaching upon our field of activity? With no thought of depreciating the worth of these other organizations which women are interested in, and rightly so, we still maintain that we have a program of such varied interests that the needs and desires of all women can find expression herein.

Our Work and Business day can be made one of the busiest, happiest and most productive days in the month. Our Singing Mothers chorus offers opportunities not readily found in the average organization. Our Theology and Testimony, Literature, Social Service, and Teachers' Topic lessons offer the members an avenue of inspiration to better and more profound reading and research than is found in other courses of study.

I wish to pay my tribute of appreciation to the ward workers, who are constantly searching out the women who seem to have been forgotten and bringing them into the fold. Let us be just as diligent in seeing that our daughters are enthusiastic, happy Relief Society workers.

A few thoughts for the coming summer:

More enthusiasm for the possibilities of Relief Society;

Magnify the value of youth and age learning and working together;

Make Tuesday a mothers' and daughters' day during the entire year;

Recognize Relief Society as an heritage in its fullest sense.

FORWARD

Mary C. Kimball

OBJECTIVES shape the destiny of individuals, organizations and causes. The objectives of the Relief Society were set forth by the Prophet Joseph Smith and its first president, Emma Smith.

These objectives are as wide as humanity, as far-reaching as the needs of God's children. They embrace the intellectual and the spiritual. They foster love of God and love of fellow men. Who with such goals marked out could fail to reach the heights?

Since the organization there has been a forward march in an effort to

realize the objectives thus set forth. The organization more nearly approaches its standards today than ever before.

As we look back we realize that the history of the organization is glorious, and that it has ever pressed forward. The obligation today is to build on the splendid foundation laid by those who have labored in the past, so that the super structure shall be as fine as the foundation merits. If we would go forward, we must not get into ruts. If we would meet the needs of the present and the future, we must not think because something was good yesterday that it necessarily is the best thing for today.

We must learn to face things squarely, think them through clearly, and thus meet every problem as it arises in the best possible way. We must not think because the Government has done so much for its people that the service angle of Relief Society is a thing of the past. There are still children who need clothing; there are still mothers who need to be trained in sewing and household arts; there are still those who need bread, and perhaps more than ever before there are many who need spiritual uplift.

While the great educational program in the past has served more people than have been reached by looking after their physical needs, the call for all officers and members today is to go out into their wards and bring in those who are not being benefited by this great organization. There are thousands of women in the Church who need an outlet for their talents and ability, for their handicraft and mental and spiritual gifts which this organization affords.

While thousands of women have learned to think intelligently on their feet and to express themselves clearly and have learned to appreciate the Gospel more thoroughly, to drink in the beauties of literature, to know how complex are the social problems of life, there are many who have not yet been reached. They should be brought in and be made vitally interested and active. There are many who are attending our organizations who are timid and backward and who need to be brought forward and to find joy in participating in the class work. A big percentage should take part in the lesson work. Teaching should be more effective that the things taught may be put into life. More religion should be brought to people who are spiritually starved.

Every Relief Society officer and member should resolve to: speak more kindly, pray oftener, carry love and optimism, keep closer contact with the divine.

The Relief Society women, because of their great organization and the unity with which they press forward, have greater power than any other women in the world to preserve, cherish and promote civilization, to increase spirituality, to uplift the community and to press forward purposefully.

So forward this great organization marches, learning each week more about life, about its ideals and its problems, doing the needed things, knowing that for "web begun God sends the thread," having ever a sense of eternity which makes for deep thinking and noble living.

RELIEF SOCIETY AWAKE TO CIVIC RESPONSIBILITIES

Hazel H. Greenwood

TODAY when woman is entering successfully into various fields of labor in the professions and the business world, it is necessary for her to acquaint herself with the underlying principles of government

and to actively engage in movements that will safeguard and build up the community and the home.

The world has made greater progress in the last one hundred years than in any similar length of time in all history. But there is no material progress in that time greater than the progress woman herself has made. This has been due to the position she herself has earned. She is equipped to take a prominent place in public and civic affairs as well as in her home, by her education and training.

Woman's greatest province is the home. There her interest centers. To do her part well, she must understand the forces that tend to strengthen the home as well as those seeking to undermine it. She must understand the influences surrounding her family both for good and for evil. It has been said, "The destiny and greatness of America lies around the hearthside." The mother must reach outside the home and study conditions in order to maintain freedom and security within.

Voting is one of the privileges of citizenship. The Constitution of Utah granted to women the full right of suffrage. Under the 19th Amendment to the Federal Constitution ratified in 1920 this right was granted to all citizens of the United States regardless of sex. To vote should be regarded by all women as a duty. As long as people who know what is right *fail* to vote we shall have many things as they should not be.

With the changes that have come in economic conditions and the status of women, we have more time for social service of which we are becoming conscious, thus enlarging the mother office, to world ministry. If our Relief Society women throughout the world could fully realize their responsibility, they could be an indomitable force in rehabilitation and raising the standards in all communities.

Women of our Church have good conscientious leaders and through their direction the Relief Society will find opportunities to expand their work and to study not only benevolent and religious activity but the manifold duties of every-day life.

No other church devotes so much time in training for leadership as ours. No other church emphasizes home making as does our Church. Let us see that we are prepared for this leadership.

Our women must rise above prejudice and fault-finding. Find out the facts and base judgments on them. Study local needs and situations and create a sentiment for better conditions. Inform yourselves on the processes of Government.

How best to serve our community through our home and our Church is the problem of today. To do this in the best way is to actively take part in the affairs of government by using our franchise, to take part in the social service in our communities through its organizations and educational facilities and to train ourselves to assume leadership.

ALCOHOL EDUCATION

Judge Oscar W. McConkie

THERE is a Japanese proverb which says: "First the man takes a drink, then the drink takes a drink, then the drink takes the man."

Lady Astor said: "When I have a good time, I want to know about it."

It has been said that the prerequisites of temporal salvation depend upon health, energy and economy.

It is not my purpose, this afternoon, to refer to any of those elements classified as spiritual. It is my purpose to confine my remarks to economic, physical and social problems related to the use of alcohol.

When championing the American cause in Parliament, Edmund Burke said: "I know not how to frame an indictment against the whole people." If I were called upon to frame an indictment against alcohol it could scarcely be complete without these forty-four counts: It damages the nerves. It acts as a narcotic. It weakens the heart. It lowers resistance. It hinders immunity. It increases the mortality of Typhoid Fever. It lessens nerve sensibility. It lowers blood pressure. It is highly irritative. It hinders digestion. It puts a yoke upon the mental powers, and dulls them. It limits the exercise of faculties so that one cannot judge so wisely, and cannot will so forcefully, nor can he think so clearly. It impairs the physical strength, so that one cannot run so fast, nor jump so high, nor pitch a ball so well. It destroys personal liberty. It irritates the skin. It creates abdominal inflammation. It wastes energy. It creates irritability. It advances weariness. It lessens the sense of shame. It destroys the feeling of family and civic responsibility. It increases arterial pressure and the pulse rate. It affects the heart injuriously. It is detrimental to the whole human economy. It impairs the judgment. It destroys self-control. It detracts from the initiative. It causes more deaths than any other poison. It makes for Tuberculosis. It is responsible for from 75% to 90% of venereal infection. It is the sole cause of alcoholism. It is indirectly responsible for 20% of divorces, for 25% of insanity, for 37% of poverty, for 47% of the misery of childhood, for 50% of crime. It dulls all the senses. It causes inaccuracy of mind, nerve and muscle. It disturbs the body thermostat. It over-works the saliva glands; an alcoholic bath of the mouth increases the flow of saliva. It reverses stomach action. It interferes with the function of the liver, with the function of the bowels, with the function of the kidneys. It increases the flow of the juices in the stomach. It causes the walls of the blood vessels to relax and to enlarge, as is evidenced by the red nose of one given to the use of alcoholic liquor. It slows down the activity of the white corpuscles and impairs their activity. It steals oxygen from the red corpuscles. It interferes with the delivery and collection system of the blood. It is habit forming, so promises continued physical and mental decay.

It has long been demonstrated among industrialists that intoxicating liquor brings about a scarcity of men at the top, and increases the great number of men who are qualified only for services at the bottom. We have now had a repeal of the Eighteenth Amendment, which has brought with it a greatly increased consumption of alcoholic liquors, and an annual economic waste of more than six billions of dollars. That means that there will gradually be fewer and fewer men who are able to get to the top in the industrial world. That casts upon the people of the Church, and upon you sisters, the responsibility and the opportunity to see to it that through proper education, teaching and directing of moral forces, your sons and your daughters shall be amongst those who are prepared for the highest places in the industrial world. There are more than 12,000 homicides every year in the United States. A million persons are committed to penal institutions in the United

States every year. More than thirteen billions of dollars is the cost of crime in the United States every year. Every year financial crimes alone, such as larceny and embezzlement and forgery cost the United States five billions of dollars. It is wholly impossible to count the cost of crime, or to accurately determine what proportion of it is chargeable to the use of alcoholic liquors. It has been said by students, as I have quoted to you, that 50% of the crimes of our Nation are traceable directly or indirectly to the use of alcoholic liquors. Whether that is an exaggeration, I do not know, but when you contemplate the tremendous financial, physical, mental, and moral impairment, when added to detrimental values, it is apparent that the use of alcoholic liquors is calling for a tremendous financial drain upon the people of the United States, and of course upon the people of the world, but the physical, and the mental, and the spiritual cost of alcohol cannot be measured. The loss of opportunities which come to and are lost to our people because of the use of alcohol cannot be measured, and the loss in shattered hopes and the loss in broken hearts, and the loss in broken wills, and the loss in broken homes, and the economic waste, cannot be measured. The by-products of alcoholic uses, and the suffering they cause, and the dreadful consequences that follow, cannot be measured.

As I reflected upon what I should say this afternoon, I sat down to write some notes to refresh my memory, and there came into my office, while I wrote, a woman asking for a divorce, and the whole ground for the divorce was because the man had transferred his affections from his family to alcohol. I mention this simply as a type of the cases that are coming before the courts all the time. There is not a week passes when, in our own communities, homes are not broken, when ties are not severed between husband and wife, between father and children, making repair impossible, because of alcohol, and yet some people who advocate its use have the audacity to say that it is a beverage or a food, and therefore its use is justified. We must teach our children that 50% of alcohol is water; that 91% of beer is water; that 4% of beer is alcohol and 5% is decomposed vegetable matter. Our young people must be made to understand that alcohol affects different people in different ways. It affects the senses differently. It breaks down safeguards, encourages sinful card playing, promotes gambling and immodesty, and destroys the probability of passing through life morally clean, and our young people, and you sisters, are charged with the responsibility through the Church and through this great organization, and by all legitimate methods, to take to your own families, and to the families of your communities, educational training and development, showing how the use of alcohol destroys the home and the individuals within the home, and can bring nothing but remorse and unhappiness and discontent and the loss of hope to those who are given to its use. It is a challenge to intelligence.

John Ruskin said, "Education does not mean teaching people what they do not know, but causing them to behave as they do not now behave," and so our young people in our homes and in our societies must be trained to act differently than they have acted in the past, before this terrible blight fastened its fangs upon them and upon the society in which they dwell and amongst which they live.

It is not necessary to exaggerate

facts. There is sufficient truth. There are sufficient examples about us. We have history to draw from, and all the experience of mankind is that the use of alcohol has brought no happiness, and has always resulted in disease, and so I say we do not need to exaggerate the evils of the use of alcohol. We ought to open our eyes to the world about us. We ought to be militant. We ought not to yield because of false cries about hypocrisy and individual liberty.

The very first effect of alcohol is to bring about a deception, and it works a deception upon the man who uses it. In these modern times, when our morals are being tried to the very core, beyond the inclination of many to resist, and our young people, many of them, are casting off the standards of our fathers, necessarily there must be aggressive action upon the part of those who have old-fashioned ideas as to morals and honesty and physical development and financial success. The cry of so-called "broadmindedness"—actually condonation of sin—must not be permitted to thwart the purposes of the Lord, and temperance is God's plan.

We can adapt our educational program to all grades of people. It must be taught to the little ones. It must be taught to you. It must be taught to the middle-aged, and there is no place in life where this teaching can be deferred. It is the responsibility of the well-founded people of the Church, of those who have their feet on the ground, to go into their respective communities and to see to it that no boy or girl is led into these forbidden paths ignorantly. If our people waste their lives they ought to do it through their own rebellion against the principles for which we give our whole energies. Teach the desire for physical strength, and for clearness of mind, and for dependability and for success. They should be taught to earn success by skill and judgment and faithfulness, and should cultivate a high degree of behavior, and they cannot attain this great excellence through the use of alcohol. Teach youth to cultivate positive behavior.

Before Prohibition moral suasion was the only remedy that we had and now we revert back to the moral suasion plan. It is imperative that we marshal our forces at this time, when liquor can be so easily gotten, when it is comparatively cheap. We must meet the problem with renewed effort and with renewed energy. The time will come when the pendulum will swing back again. The people of this great land will not forever permit their homes to be broken. They will not forever be content to see the bodies of the men and of the women of the nation broken. The pendulum will swing back again, but until that day comes the responsibility rests upon you to see to it that Alcohol Education is made an institution in every home in the communities where you live, and in your own families and in the families of your friends and of your neighbors. The sons and daughters of the Church are the prizes for which we labor.

God bless you and strengthen you that you may be fired with an enthusiasm that shall become so great a pain unto you that it shall stimulate you and fire you with a relentless desire to bring into the mind of every boy and girl, and man and woman in your communities a realization of the evils that follow the use of intoxicating liquors. May God help us that we may be saviors of both civil and ecclesiastical institutions, as well as of the people, I pray in Jesus Christ's name. Amen.

ADDRESS

Counselor Kate M. Barker

IN our complex life today we are constantly facing new problems. We must choose which of many purposes in life will prove the most satisfactory. With our limited understanding we cannot safely decide such important questions alone. Never did man need more desperately the help of a loving Father.

The world needs more religion. Religion is "a way of life" and thus becomes the responsibility of the home. Our Relief Society project "Back to the Scriptures" is a home project—parents and children together catching the spirit of the great truths of experience which have been tested through the ages, and building them into their life today.

New ages bring new tests, but the fundamental truths of life remain the same. The core of Jesus' teachings are as true today as when He taught in Palestine.

Matthew Arnold says, "To the Bible men will return because they cannot do without it; because happiness is our aim, and happiness belongs to righteousness, and righteousness is revealed in the Bible."

Our problem in the home is—how can we get our young people to appreciate the Bible and go to it for inspiration and guidance. We must remember we are teaching the child and not the book and select the messages in accordance with the needs and experiences of those to be taught.

Of greatest importance is the idea a child gets of God. It does no good to urge love of God. Love does not come as a duty. It comes spontaneously because of appreciation of the character of the one loved.

Children have many fears—fear of the dark, fear of death. It is a tragedy when they learn to fear God. The conception we wish them to get of our Heavenly Father is of a loving Father expecting obedience and trust from His children; a friend, one who can understand and sympathize with His children; the Creator, giver of sunshine and flowers.

How can we make Jesus seem real that His life may be our guide?

1. Select the stories and messages of Jesus that will seem real to the children of different ages.

2. Make Christianity seem not a beautiful theory of life to be admired, but a practical system which if lived would solve the problems of the world.

3. Teach them that the truths Jesus taught were not given by Him arbitrarily but had been tested and were given by a kind Father who wished to save us heartache and pain.

4. Show that because of His teachings the world is much brighter today.

5. Have family projects. Get the cooperation of the group and prove that His teachings bring peace and happiness in the home.

From our study of His life one of the most valuable truths which we can gain is that the Great Source to which He turned for help is available to all. He kept constantly close to His Heavenly Father through prayer.

If He, with His strength, found peace and joy and guidance in prayer; if he prayed and taught others to pray, is not prayer indispensable for us?

ADDRESS

President Louise Y. Robison

WE are very grateful to our Father in Heaven for the accomplishments of Relief Society during the past year. Our Annual Report is filled with acts of spirituality and kindness which have been manifest by the women of Relief Society.

Through the cooperation of President Joseph F. Merrill, of the European Mission, we have been in close touch with our Missions of the European countries as well as those of the islands. Every month a Bulletin is sent to these Missions telling them of our present work. The Membership Card instituted this year was sent to all English speaking countries, and a sample of the card was sent to the President of each of our foreign speaking missions, asking if they wished to have a card printed as nearly like our own as possible. There is hardly a week that letters do not come from Holland, Denmark, and other missions expressing appreciation for the Bulletin and the Membership Cards, as it binds them to us and makes them feel as if they belong to our organization.

This condition, too, is manifest in the *Relief Society Magazine*. A year ago we asked for a drive for *Magazine* subscriptions, and we hoped there would be a number of Wards who would get a full quota of 100% of their members. The results have been a most joyous experience. Sister Backman, President of the South African Mission Relief Society, sent us in fifty-four subscriptions. What can be done with effort is shown by the report of Sister Colton of the Eastern States Mission. Sister Colton, in talking with one of the officers of one of her branches called attention to the fact that their quota was low, and in three days they sent in seventy-one subscriptions, bringing their total up to 110%. In one of the branches of this same mission they had only four members, but from the time of the organization these four members had each subscribed to the *Relief Society Magazine,* the influence of which was evident, for it is one of the finest organizations, with a wonderful spirit prevailing. The names of the prize winners in the *Magazine* contest have been published. One Ward reached 200%. There were 256 wards who made 100% or over. There is a saying of a German philosopher that if anything *should* be done, it *can* be done. I think that must have been the slogan of these women, and it is a very fine thing for us all to have achieved such remarkable success.

Some Stakes have adopted the custom of sending subscriptions of the *Magazine* to their sick members instead of flowers. This Spring we have adopted a very attractive gift card for anyone who subscribes for the *Magazine* as a gift.

Our lesson work has proved most interesting, the class leaders have given excellent service. One young mother has taught Theology (the *Doctrine and Covenants*) during the whole course. She says that she has averaged two hours a day in study on this, some months seventy hours in preparation. The lovely thing about it is, she feels to thank the Relief Society for the benefit it has been to her. There was no word of complaint for the time she had spent.

The Relief Society Singing Mothers have done outstanding work, not only the fine group who have delighted us today with their lovely music, but this activity is carried on

all over the Church. A few days ago a letter came from Sister Ramona Cannon, our Relief Society President of the British Mission, who said that in the various branches of the Mission the Relief Society Singing Mothers furnish the music. This is true in many countries.

We are thankful for the accomplishments of the past year, and now we want to face the future with our hearts full of courage and faith and determination to do what is required of us. President Clark told us this morning what may be our requirements in the future, and I am sure every Relief Society will be prepared and ready to do the thing that may be given us to do.

We all realize that the home is our paramount responsibility. Recently I read a beautiful address given by Dr. Adam S. Bennion, over KSL. Every mother would be thankful if she could have this influence in her home, and there is no reason why she could not. Wealth is not the standard, and I do not know why we could not have this type of home if we worked for it. May I read an extract from Dr. Bennion's address:

"Some time ago it was my privilege to take dinner with a family in Idaho. Gathered around the table rich with the bounties of life were father, mother and seven children. All of them joined hearts in a prayer that I shall never forget:

"Gratitude for health and food and shelter.

"A petition for wisdom; for protection; for direction.

"A plea for unity—that every member of the group might bring honor to every other member.

"And a prayer that these same good blessings might be granted to all families, brothers and sisters in that great family of Him who presides over all of us.

"That scene is a stronger argument for faith than the finest logic I ever heard. There was the happiness of benediction in that home. Its foundations were laid in religion. Ever since that evening I have wished that I might have the genius to pass that recipe on to other homes with such an appeal that they might want to test it out. For such homes are not only havens of happiness—they are our finest safeguards for the preservation of civilization."

Sisters, let me repeat the saying of the old German philosopher: "If anything should be done, it can be done." There is not anything unusual or impossible in this, but it is a beautiful thing to strive for. The influence of the home depends largely upon the mother, but the community can either strengthen the home or make it difficult to uphold its standards. We have heard today a thrilling address by Judge McConkie. What are we going to do about it? Are we just going to feel sorry that such things exist? Brother McConkie said he believed the pendulum will swing back, but it will never swing back until people take an active, positive stand; it will never swing back by our simply feeling sorry that such conditions exist.

There are in the United States 45,000,000 growing children; 200,000 of these children were brought before the Juvenile Court in one year. Former President Herbert Hoover, commenting upon this condition, said, "We need to turn the method of inquiry from the *punishment* of delinquency to the *cause* of delinquency. It is not the delinquent child that is at the bar of judgment but society itself. In addition to the great work of conserving our natural resources, there is a far more vital need, namely to discover a means of protecting our human resources. We need to make a conscious effort to insure to our children an inheritance upon which to build a healthier future for the race. They must not only be physically strong and mentally balanced, but they must have spiritual health." Is there a greater mission for Relief Society mothers than to help bring

about this condition? To help mothers not only to have clean, beautiful homes, but where necessary to provide clothing that young people will not be embarrassed to associate with other young people in our organization. Sisters I believe we have neglected this. There are boys and girls who have for the last three or four years grown into youth and early manhood and womanhood under distressing conditions. Parents may be very fine, but they have not had the means to see that their young people have the pretty things that other girls and boys have. Too often we have felt that if they had bread to eat, and coal to burn, our responsibility ended. Too often we have thought that if we help just a little it is sufficient, and people should feel perfectly comfortable and satisfied. These young people have the same longings that yours have, and many of them I believe, are paying a tremendous price in order to get what they wish. Do you supply sufficent bedding for decent living standards?

Sisters of the Relief Society, you have been called by men holding the Priesthood, not only to carry your own responsibility, your own load, but you have been considered strong enough to help carry the load of those who are overburdened. Are you carrying it? When you have parties, and your boys and girls are having a good time, do you ever think to invite the boys and girls who have not this opportunity, and who cannot give parties? Have you thought of including them in your homes at Christmas time? Not merely to send a basket, but to make them one of you? We shall never have reached our goal until we are eager and earnest in our efforts to carry the load of these weaker ones.

These community problems are of interest to everyone of us. I believe if the mothers of our communities were to ask that Alcohol Education be taught in the schools, it would be done. Refrain from saying if a person drinks he is an outcast, or that he is not intelligent, rather teach the children to know just what alcohol does to the mind and to the body. Let youth grow up with standards. If our young people would only feel there is strength in living up to standards instead of feeling that it is more courageous to do as other people do!

I have a little clipping here from Dr. Leavitt, who says:

"'What can I be loyal to?'"

"This is a time when traditions are regarded as handicaps, when conventions are said to be shackles, and institutions have lost our confidence. 'What can I be loyal to?'

"Why be loyal to anything? That is a vital question. It is the most vital question in life. A great life, a happy life, can only be worked out in terms of loyalty to somebody, something.

"With nothing to tie to, with nothing worth tying to, life must be miserable. To suspect, to laugh, to rail against everything indicates spiritual acidosis. How unhappy!

"The very soul of man, the God in him, is this necessity to give life to something, and for something. And men will do it anyway, to something unworthy, if nothing worthy can be found.

"The purpose of God developing through imperfect phases of life, shaping more perfect expression through loyal lives;—there's the thing to tie to.

"Be loyal to life."

So let us try and instill in our young people the strength of having standards, and keeping to them when they are out in company. It shows strength to live up to the things we know to be the best for us!

A number of years ago we inaugurated a plan of tree planting and home beautification, and fine results followed, but I think if you will look around you will find now many fine trees are being cut down and no new

ones planted in their places. I was very much interested in a little article on tree planting. A certain man is trying to have a tree club, and anyone can join this if he will plant one tree a year. He says if a million people joined the club, we would have a million trees planted. An interesting report is made giving details of the countries that are beautiful, solely because of the trees.

In the end, the chief product of any society is not motor cars, nor houses, nor plumbing, admirable as these things are, but human beings. Let each of us analyze our actions in our homes, and our communities. Will what we are doing produce stronger, freer, more honest, cooperative human beings? This is not only a challenge to the women of the Relief Society to try and develop increased spirituality, but it is our responsibility.

May our Father in Heaven give us the power to hear the call, and strength and courage to carry it forward, remembering if there is a need there is always a way to fill that need. I ask this in the name of the Lord Jesus Christ. Amen.

ADDRESS

Counselor Amy Brown Lyman

ON the 94th birthday of the Relief Society, which occurred some three weeks ago, the organization had good reason for rejoicing because of both past accomplishments and future prospects. With its marvelous background and with its army of some 70,000 members united in effort, devoted to its cause, as few women are devoted to any cause, all willing to serve and strive, there would seem to be nothing it cannot accomplish.

Although the Relief Society is a small organization compared with many other great national organizations of women in the country, some of which are twice, three times, five times or ten times its size, it is second to none in the nature of its cause, in the ability of its members to work unitedly and unselfishly in this cause, and in their unbounded faith in and loyalty to one another.

What a fine thing it would be if we could resolve, at the outset of this our 95th year, to begin to feature more than ever before those things which of all other things are the most important and worthwhile, those things which are spiritual in nature and eternal in endurance, so that on our 100th birthday, in 1942, we could as an organization, as individuals and as Latter-day Saints reap the spiritual blessings which such a revival of religious enthusiasm might bring.

Today the whole world is troubled. Problems have arisen the solution of which seem to baffle the wisest. Human greed and selfishness stalk the earth. Suspicion abounds. There seems to be a lack of brotherhood between man, and more serious than all, there is in many places a definite spirit of irreligion. And these influences are reaching into the homes and schools and threatening the faith of the people. We think of the home as the cornerstone of religious life, and if it is not strong, the whole religious fabric is weakened.

One of the greatest needs of today is a reawakening to spiritual ideals which would in turn motivate men and women to a renewal of faith in God. We must trust the Lord throughout the eternities, why not trust him here and now?

If we would have spirituality, we must live for it and work for it day

by day, for it will take effort as well as resolutions to gain it. To be strong we must overcome. Some one has truly said, "We cannot gain muscles on a bed of eider-down." A spiritual life means discipline, self-denial and conforming to definite ideals, standards and laws. It means purging ourselves of selfishness, greed and sin. It means the practice of the simple virtues so beautifully taught by the Savior, one of whose rules of life is, 'All things whatsoever you would that men should do to you, do ye even so to them."

It is true that we have implanted strongly within us the instinct of self-preservation which, if we are not careful, becomes so all embracing that we forget the importance of the preservation of the lives of others, the importance of their anxieties, their hopes and fears, their longings and needs.

Nations also have this self-same idea of self-preservation which, if emphasized out of all proportion to its importance and carried out at the expense of others, brings disaster. There should be a reconciliation of this idea of self-preservation with the highest and loftiest of our spiritual ideals, if we would keep the second of the two great commandments and love our neighbors as ourselves.

We as Latter-day Saints have fixed principles and abiding convictions. Let us lay hold of these gifts and blessings. We have divine injunctions which have been given to us authoritatively and directly, and which we know so well. Let us obey these. We have set out for us *a way of life* which may be different but which embraces all phases of practical, efficient every-day living, which teems with abundant opportunity for spiritual development and which eventually leads to salvation. This *way of life* may be acquired even as a habit is acquired—by constant practice. If to live this life sets us apart from others, if it means being *different,* then let us be *different.*

Notes to the Field

Work and Business Department

THE earliest activity of the Relief Society was sewing for the poor. Not in many years, not even in War time, was the opportunity for that work more apparent, than during the past season.

Lack of proper and warm clothing for children during the last winter kept many of them from school and Sunday School attendance. It is reported that others attended so poorly clad that teachers called for contributions of clothing.

To feed the hungry and clothe the naked is essentially the work of the Relief Society. To be aware of this responsibility and be ready at all times to assume it, is a Christian act which brings its own rewards.

Now, during the summer months, when the need is not so pressing, is a good time to make plans and prepare for future needs.

GRADUATION time is almost here. Suitable clothing for this event becomes a real problem to many mothers. Let us give a helping hand. In cleaning closets, chests, etc., find those articles of clothing that we can do without and share with those less fortunate. It is surprising what wonders can be wrought by the mother who can remodel. A little dye, some alteration, a different bow or flower will transform the old apparel into something new and beautiful.

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Motto—Charity Never Faileth

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EDITORIAL

Good Will Month

IN order that good-will may become constructively potent a number of organizations are working unitedly together during Universal Good-Will Month. All interested are asked to work during the month of May to further this cause. Suggestive programs are being sent out. The following invocation is being distributed widely:

"Let the forces of light bring illumination to all mankind.
Let the spirit of peace be spread abroad.
May men of Goodwill everywhere meet in a spirit of cooperation.
Let power attend the efforts of the brothers of humanity.
May forgiveness on the part of all men be the keynote of this time."

The week beginning Sunday, May 3d, the subject will be "Good-Will, The Basis of Human Relations". The thought for the week is "In the presence of conscious good-will, Light is obtained on all questions". The week beginning Sunday, May 10th, "Good-Will, The Basis of National Progress". The thought for the week is "Let Good-Will be manifested among all citizens, that the nation may move forward truly". The week beginning Sunday, May 17th, "Good-Will, The Basis of World Peace". The thought for the week is "Peace is only possible among men and nations striving for Good-Will". The week beginning Sunday, May 24th, "Good-Will, The Healer of the Past and the Hope of the Future". The thought for the week is "Past injuries dissolve, future fears fade when Good-Will is tried". Sunday, May 31st, religious leaders are asked to deliver messages on "Mutual Forgiveness".

Adequate Care for Mothers

A VERY valuable part of Mother's Day thought is the movement to bring to the attention of the people of the United States the needless waste of life of mothers in childbirth and to rouse people to demand better maternity care.

The Maternity Center Association has for its keynote for the sixth annual Mother's Day Campaign,

"Early and adequate care reduces the risks of motherhood: Father plays a leading role."

Our maternal mortality is over 15,000 a year, and experts estimate that over half of these deaths could be prevented. It is appalling to think that 8,000 mothers died last year who did not need to die. The social consequences of these deaths is beyond computation. The problems that attend broken homes help to fill the delinquency courts and to bring disaster to many.

"The crime of it is that *although we know enough to prevent these deaths, they are not being prevented.* The general death rate never was lower. Diphtheria and tuberculosis are on their way out as public health problems. We know enough to reduce maternal mortality as much as tuberculosis has been reduced during the past quarter of a century. But the death rate among mothers has remained nearly stationary since we have had statistics in the United States.

"It is also interesting to note that maternal deaths last year were nearly half as numerous as automobile fatalities about which the Nation was so thoroughly aroused. There were 15,000 known maternal deaths compared with 36,400 automobile deaths.

"It also does not redound to our credit that the maternal mortality rate in the United States is one of the highest in the world. While this statement has been questioned from time to time because of the different methods of classification of deaths in various countries, the United States Children's Bureau in a recent study of the subject declared that "No matter what method of procedure is used, the United States retains an exceedingly high rate as compared with other countries."

Careful study has been made how to prevent this waste of life and this six-fold program has been suggested by this organization to answer the question, "What is adequate maternity care?"

1. A complete medical examination early in pregnancy.
2. Regular and frequent medical supervision of prospective mothers.
3. An aseptic delivery under the supervision of an obstetrician.
4. Supervision, care and instruction until the mother is able to resume her work.
5. Examination of the mother at six weeks, three months, six months and one year after the baby is born.
6. Arrangements for continuous medical supervision of the baby.

The Maternity Center Association says the responsibility rests upon:

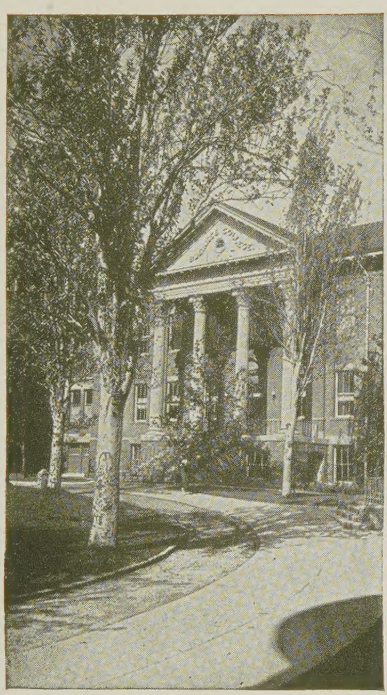
"First, *the prospective parents themselves.* One of the purposes of this special Mother's Day effort is to tell expectant mothers what care they should have. The late Dr. Whitridge Williams of Johns Hopkins University said: 'When the women of America realize the value and need for maternity care they will demand it. Then and only then will they get it.'

"Second, *the medical profession* generally and each member of that profession who cares for pregnant mothers. This group as a whole is struggling virtually unaided in many communities.

"Third, *the social and health agencies, public and private.* The duty of this group is to find mothers in early pregnancy and to direct them to places where adequate care is given."

It is hoped most earnestly that in every community every possible effort will be put forth to make childbirth safe, so that no mother will die needlessly, and that every baby will have a safe birth.

L. D. S.
TRAINING PAYS!



You cannot build a great BRIDGE without a blue print.

You cannot construct a RAILROAD without a survey.

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SOLD ON MERIT

Our first concern is for sound financial security. Our next aim is to pass on to our policyholders additional concessions and benefits accruing from careful management.

A FINANCIAL STATEMENT, DECEMBER 31, 1935

In Accordance with the Report Filed with the State Insurance Departments of the States under Which We Operate

	ASSETS		
3.36	Cash in Office and Banks		$ 390,699.71
	Bonds		
12.6	U. S. Government	$1,467,225.11	
24.7	State & Municipal	2,861,200.46	
.9	Railroad	104,190.39	
2.1	Public Utility	247,184.44	
1.1	Industrial	131,249.26	
	Total Bonds		$4,811,049.66
.8	Stocks		96,303.10
24.5	First Mortgage Loans & Contracts		
	On City Prop'ties	$1,558,263.38	
	On Farm Prop'ties	1,289,662.41	$2,847,925.79
2.9	Real Estate Owned		336,390.17
23.9	Loans to Policyholders		2,781,980.12
1.12	Interest Due and Accrued		129,911.33
.0	Anticipation Warrants		877.19
2.02	Net Premiums in Course of Collection (Premiums due but not received Dec. 31. A reserve of like amt. is set up in our liabilities.)		235,815.50
	TOTAL ASSETS		$11,630,952.57

	LIABILITIES		
	Policy Reserves (This amount with interest and future premiums will pay all policy claims as they mature.)	$9,160,114.27	
	Contingency Res. Fund	550,000.00	
	Policy Div. Left at Int.	493,009.50	
	Dividends Apportioned to Policies	263,916.44	
	Capital Stock	250,000.00	
	Unassigned Surplus	750,000.00	
*98.6	per cent for Protection and Benefit of Policyholders		11,467,040.21
.2	Policy Claims (proofs not yet received)		24,257.50
.7	Premiums Paid in Advance		80,734.45
.34	Estimated for Taxes		40,000.00
.16	All Other Liabilities		18,920.41
			$11,630,952.57

*Attention is called to the fact that 98.6% of the total assets are set aside for the benefit and protection of Policyholders.

In addition to the required reserves, Beneficial policyholders' interests are safeguarded by surplus and contingent reserves amounting to **ONE MILLION FIVE HUNDRED FIFTY THOUSAND DOLLARS.**

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